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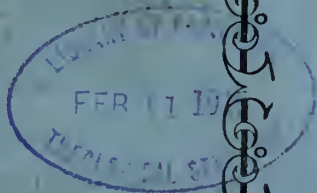
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JUNE, 1862.

[NEW SERIES.

THE
English
Presbyterian Messenger.



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Original Papers.

ON THE RISE AND PROGRESS OF PURITANISM IN ENGLAND.*

THE name originated in 1562, exactly 300 years ago. The thing existed long before. In 1562 the Act of Uniformity was passed, fixing the rites and ceremonies which were to be observed in public worship. Many of the worthiest members of the Church of England maintained that nothing should be ordered in the Church which is not ordered or required in the Word of God, and expressed an earnest desire that their rites and practices should be brought back to the purity of the primitive Church. Hence the distinctive title of Puritan. But in all ages of the Church, even in the most corrupt, the aspirations of some have been to make the Word of God the ultimate standard of appeal. Before the invention of printing, the memory was largely cultivated, and greater portions of Scripture were transmitted by earnest Christians throughout the body of the people than we are aware of. The labours and writings of Wycliffe, two centuries before the time of Elizabeth, were not without fruit; his excellent translation of the Scriptures, on which all subsequent versions have been founded, and which tended, no doubt, to fix the language, furnished the means of appealing to the people at large on all questions of religion. The exhortations which he addresses to Christian ministers show the spirit by which he was actuated. "Go, preach, it is the sublimest work; but imitate not the priests whom we see after sermon sitting in the ale houses, or at the gaming-table, or wasting their time in hunting. After your sermon is ended, visit the sick, the aged, the poor, the blind, the lame; and succour them according to your ability." His contemporary, the poet Chaucer, expressed the sentiments of the better class in his character of a good parson:—

"But rich he was, of holy thought and work;
He was also a learned man, a clerk,
That Christ's Gospel truly would he teach:
This noble example to his sheep he gave,
That first he wrought, and afterward he taught."

The followers of Wycliffe, the Lollards, as they were called, are estimated by Walsingham at 100,000, a leaven well fitted to pervade and influence the character of the whole population, which was not more than one-sixth of what it is at the present day.

But what gave strength and consistency to this opposition, was the jealousy between the civil and ecclesiastical powers. This broke out with the greatest violence in the contest between Henry II. and Thomas à Becket, but it neither began nor ended with them. During a long succession of reigns the King and Parliament united in framing statutes of mortmain to meet the various devices employed by the Church to obtain possession of the lands

* Being the substance of a Lecture delivered by the Rev. R. Redpath, A.M., in Regent Square Church.

and wealth of the kingdom. The Statute of Pre-eminence was passed to prevent nominees of the Romish court from holding benefices in England, and the constant drain of money into the Papal exchequer. Wycliffe in this matter also echoed the feelings which stirred the heart of England. No! England belongs not to the Pope. The Pope is but a man subject to sin.

3rdly. The fountains of the great deep of human thought were broken by a long series of stupendous events. The capture of Constantinople by the Turks, the dispersion of the treasures of Greek learning among the nations of Western Europe, the renewed study of the great masters of thought in ancient Greece and Rome, the invention of printing, the vast multiplication of copies of the Scriptures, the use of the compass, the discoveries of the Portuguese in Africa and the East Indies, and the astonishment excited by the discovery of a new world by Columbus, rendered it impossible to restrain the human mind within the narrow circle of ideas in which it had been accustomed to move. It must leave its previous moorings, and launch out into the vast sea of inquiry which opened before it. Ignorant and lazy monks could no longer be depended on as safe guides. And hence the longing to hear the counsels and to weigh the information communicated by God himself. The Scriptures could be carried with them throughout this career of adventure, and in all their dangers and privations could cheer and support their spirits, and in the innumerable questions of duty which now arose, could furnish a better solution of their doubts than confessionals or counsels. The successful stand which Luther had made in Germany against the monstrous abuses and corruptions of the Papal court, had grounds on which he had set up a system more consonant with Scripture and reason; the appeals which they circulated throughout Europe against the usurpations and tyranny of Rome, had kindled a spirit of revolt in every land. And Henry VIII. found little difficulty in transferring to himself the whole Papal power in England, and in enriching himself and his favourites with the lands of the abbeys and benefices held by the creatures of the Romish see. How well he understood the strength of the religious feeling which was at work in the nation, was shown by not only authorizing a translation of the Bible into English, but by appointing a copy of the Scriptures to be attached by a chain to the reading-desk of every parish church, that all might search the Scriptures for themselves, which were able to make them wise unto salvation. There can be little doubt that Henry was supported in his measures by a general wish for the abolition of saints' days; for the sweeping away of burdensome ceremonies, absolutions, fasts, and penances; for the free circulation of the Scriptures; for the introduction of a better style of preaching; for the overthrow of monkery, and for immunity from exactions which had become oppressive and intolerable. In the short reign of Edward VI., all the measures of the Government were cheerfully acquiesced in, to introduce the reformed doctrines and practices into England. The best preachers travelled into all parts of England to explain and enforce the great truths of the Gospel. John Knox, the great Scottish Reformer, was appointed as chaplain to King Edward, and in this capacity preached throughout many of the counties of England. The reactionary reign of Mary, which drove many of the most eminent ministers into exile, and brought Cranmer, Latimer, and Ridley to the stake, deepened the attachment of the English people to the Divine Word. And when the exiles returned from visiting the churches planted by Luther and Calvin, there was a greater anxiety to prevent the recurrence of any such disastrous eclipse as that through which Divine truth had passed, and that they thought

could be best secured by departing, as far as possible, from the doctrines and practices of the Church of Rome. The fear also of losing the rich possessions which had fallen into their hands, arrayed the nobility and gentry as one man against the renewed ascendancy of the Romish Church in England. When Elizabeth ascended the throne, never was a monarch surrounded by greater dangers, and never was it necessary to proceed with greater caution. All the offices of the State, all the places in the Church, were occupied by the Roman Catholics. It was only slowly and by degrees that she could place Protestants in power. But, guided by the consummate prudence of Cecil, she waited for the action of Parliament to establish the reformed religion; and as only 243 out of the 10,000 clergymen who had been Roman Catholics under her sister, refused to take the oath of supremacy, it was her policy to give as little umbrage as possible. All this was grievous to those who wished to erect bulwarks against any reaction towards Rome, and not being able to testify their dissatisfaction in any other way, they objected to the vestments which were retained by the authority which the Act of Parliament had given to the sovereign. But the Puritans well knew that Elizabeth was the only bulwark between them and the vast machinations which the Catholic powers were making to exterminate Protestantism throughout Europe. Elizabeth, in solitary majesty, watched and baffled their mightiest efforts. If she only were out of the way, their enemies would make short work with them. Besides, though they were required to attend Church once on a Sunday, and to observe the forms which the law prescribed, they were not prevented from studying the Scriptures as much as they pleased, and holding meetings for the exposition of Scripture. The Queen herself, in her early studies under Ascham, had been accustomed to begin each day with the reading of a chapter in the Greek New Testament; nearly all the Queen's ministers held meetings in their own houses, in which Puritan ministers conducted the religious exercises, and thus, though anxious to see the Church of England brought into closer conformity with the Word of God, and with the model of the best reformed churches abroad, they were, perhaps, the most zealous to rally round their sovereign, and to defend her throne and life against the numerous plots of which first Paris and then Madrid was the centre, but of which Rome was the mainspring. When these dangers had been dispelled by the defeat of the Spanish Armada, and England began to assert the superiority at sea which she has ever since maintained, the Puritans laid aside the reserve which policy had hitherto imposed. They became bolder in their language, both in Parliament and out of it; and it required all the authority acquired by the most glorious and successful reign in our annals, to keep Peter Wentworth, and other ardent Reformers, from dispensing with those antique usages to which the Queen so fondly clung.

But when James I. succeeded, the aspect of affairs was entirely altered. The millenary petition presented to the King on his progress up to London, professed to express the views of at least 1,000 clergymen belonging to the Church of England, and these views prayed for the liberty of omitting those practices which had been retained from the Romish system, but which they believed had no sanction from Scripture. However disposed James might be to speak the Presbyterians fair while he remained in Scotland, he had been too often mortified by the admonitions to which he had been subjected, and he had been too often reminded who were the parties by whom his mother had been brought to the block, to expect him to offer any effectual resistance to the powerful reaction which the Jesuits were everywhere creating in favour of the Romish see. He had looked on without an effort while his own daughter and her husband were driven not only from

the throne of Bohemia, but from their hereditary possessions on the Rhine. He did nothing to relieve them in the depths of misery into which their zeal for the cause of Protestantism had plunged them. As if to make amends for their sufferings, it is as a direct descendant from this unfortunate daughter of James I. that our present Queen wears the crown of Great Britain. He submitted to every species of slight and ignominy in courting alliance with the court of Spain, and when his abject meanness brought on him fresh repulses, he never rested till his son Charles had married a Roman Catholic, Henrietta, of France, who prompted her husband to his despotic measures no doubt with a hope of introducing the religious despotism which was rapidly regaining its ascendancy, and of which the Jesuits were the great apostles and propagators. The Thirty Years' War which was desolating Germany awakened the liveliest interest and sympathy; the overthrow of all the right and liberties which the different provinces of that empire had hitherto enjoyed appeared imminent. Denmark had appeared on the scene only to be driven back to her islands with discomfiture; Sweden had, under Gustavus Adolphus, defeated the Imperialists in every encounter, but in 1635 had lost her heroic king. Everything betokened imminent danger to our liberties, if the plans of Charles and his advisers should succeed. When the attempts to govern without a Parliament failed, and the Assembly which goes by the name of the Long Parliament was summoned, it was found that the majority were composed of those who entertained sentiments favourable to the Puritans. How had this come about? While Elizabeth had imposed her own views of Church government upon her own subjects, she had supported with all her might the Huguenots of France, and the Presbyterians of Holland and of Scotland. A community of danger had brought the Protestants of Europe into closer and more frequent intercourse. The doctrinal system of Calvin has for its great central truth that everything good in man proceeds from God, and our redemption, both in its origin and application, is owing to his grace: hence its power; the infinite love of God constrains us: but his system was the first which recognised the rights of the Christian. They appointed the worthiest ministers to the vacant livings, and appointed what is known as the Westminster Assembly to draw up a system of doctrine and discipline in which the great majority of the nation might be likely to agree. It is interesting to know that in the great doctrines there laid down, all parties—Episcopalians, Presbyterians, and Independents, lords, lawyers, and commoners—were found substantially to agree; even about the form of government there was no great degree of discrepancy, the chief difficulty was about the toleration to be extended to the various sects, which the mental excitement of the times called forth. I may just mention that what is called the Scottish version of the Psalms, is actually an English, made at the request of the Parliament by Rouse, Headmaster at that time of Eton College; and this metrical version, along with the Confession of Faith and Catechisms, was adopted by the General Assembly of the Church of Scotland, which was held in 1648.

The services rendered by Cromwell, while he served under the Parliament, and during the four years of his rule as Protector, can scarcely be exaggerated. He imposed peace on the conflicting parties into which the kingdom was divided; he exercised a wise and liberal toleration to all religious sects, and kept them from laying violent hands on each other; he appointed the best men he could find to the chairs in Oxford and Cambridge, and it was during the twelve years of Puritan ascendancy that fresh life and energy were imparted to these institutions. It was during this time that Barrow, Tillotson, Newton, and Locke were educated, and threw a lustre on the universities to

which they belonged. He had the good fortune to select Dr. Owen to make the arrangements for the filling up of vacancies in the universities and in the Church, and nothing could surpass the tact and spirit of conciliation which he on all occasions displayed. He restored to Britain the dominion of the sea, which was in some danger of slipping out of her hand; made the name of England one of awe and dread to the despots of the Continent and to the familiars of the Holy Inquisition; and has left in all his appointments, from Matthew Hale, as Lord Chief Justice, downward, an example of the method in which a great country should be governed. Of his army it has been well said that its soldiers never fought without gaining a victory, nor gained a victory without annihilating the force opposed to them. But these are not their highest glories. The respect which they paid to property, their attachment to the laws and religion of their country, their submission to the civil powers, their temperance, their intelligence, their industry, are without a parallel. After the Restoration, at the commencement of the established government, which had no means of enforcing obedience, 50,000 soldiers, whose backs no enemy had ever seen, laid down their arms and retired into the mass of the people, thenceforward to be distinguished only by superior diligence, sobriety, and regularity in the pursuits of peace, from the other members of the community they had saved. Who can tell how much the consciousness that such a body might be again called forth from the bosom of the nation, deterred Charles and his minions from proceeding to extremities on which they might have re-entered, but for the fear of exciting a storm before which both monarch and prelate had been swept away?

In taking a review of the causes which had been at work in favour of Puritanism since the time of the Reformation, it would be wrong to overlook the great extension of popular education by means of grammar-schools. These had been established in nearly every borough and market-town throughout England, and this brought within the reach of all classes means of mental improvement, which began to bear fruit towards the close of Queen Elizabeth's reign. Never did the human mind take such a start as at this period. The productions of Homer alone can be compared with the creations of Shakspeare in the variety of characters described in the freshness, vividness, and power with which they are delineated.

This puritanical intellectual activity in every department of thought was sure to be felt also in the sphere of religion, and a multitude of deep thinkers and great writers set themselves to explain and enforce the doctrines and duties of Christianity. Of those who adorned the times of the Commonwealth, we cannot omit the names of Milton, Howe, Baxter, and Owen, who may be taken as representatives of all that was most excellent in the provinces of imagination, theology, sublime meditative piety, and faithful practical preaching. If it furnishes such a scope to the legal mind to apply the principles of enlightened jurisprudence and the statutes of the realm, to the immense variety of cases which are occurring in the administration of law, how much greater exercise is it to all our best powers to refer every thought and desire, as well as every action, to the Divine Word, to carry the truths unfolded there into all the details even of secular affairs, and to live ever as under the great task-master's eye? Such were the men by whom the foundations of our liberties were laid broad and deep, and who did so much to diffuse through the length and breadth of the land those habits of a sound, Scriptural, and enlightened piety, which have made this country what it is, and which, we trust, will raise her, high as she now stands, to a still higher and nobler place, as the great instructress of the nations in the arts of peace and as the source of light and Christian knowledge to those nations which still sit in darkness and in the shadow of death.

SOMETHING WRONG AMONG THE YOUNG MEN, AND HOW TO MEND IT.

THERE is truly something wrong at work among our rising youth, both in England and in Scotland. With every blessing that can be enjoyed by any disestablished Church in a world not yet subdued to the allegiance which it owes to Christ, we see a deplorable lukewarmness among them. Here, in England, a very few are offering themselves to the ministry. Our College is but poorly attended, and of the small number of students we have, only a proportion are derived from our own congregations. The talent, the devotedness, the Christian zeal we need to carry on the work among the towns and villages of England, offers itself chiefly not from English, but from Scottish and Irish sources. Nor is this to be traced to a want of facilities for education. The liberality of friends of the Church has overcome much of this difficulty; and we can offer ample encouragement to young men of promise, whose pecuniary resources are inadequate to the expenses which attend several years of theological training. Nor will any poverty in the stipends of our ministers satisfactorily account for it. We need not deny that these are poor enough. That fact meets us not in distant country parishes merely, but in the towns. Still, were the spirit of true evangelism widely diffused among our Churches and congregations, considerations of this kind would have no such crushing weight as they seem to be allowed at present to exert. Every profession in which money can be made is overstocked with aspirants. The ministry, whose rewards consist in souls saved, and in the blessing of them that are ready to perish, is neglected and despised. Though we have reason to rejoice that among the young men whom God is giving us there is much to encourage the best hopes, this does not alter the conclusions to which we have been led. It is a great alleviation, certainly, to believe, as we do, that some lives of labour and of self-sacrifice are now offering themselves willingly to the ministry of the Church, and that to these neither talent nor piety will be wanting. Still this consideration does not relieve the Church from the discredit of the evil we deplore. It will not compensate for the saddening fact that we do not, at this moment, seem to possess in the Presbyterian Church of England, sufficient youthful devotion to furnish our congregations and our missionary fields with the numerical supply of men necessary to carry on the work which the Church has undertaken. We may dwell upon the high character of our probationers and of our students; but though we feel that one man of the right stamp is better worth than ten hirelings, one man, however excellent, cannot do the work of ten. Let us thank God who so graciously mitigates the evil, but let us not cease to employ every means in our power to remove it, and to wipe out the disgrace which it implies. We learn that a similar lukewarmness is deplored by the friends of the Free Church, whose noble and world-famed missions languish for lack of men offering themselves as labourers in the foreign field. This companionship in declension is no consolation; for does it not seem to indicate the depth and diffusion of the evil?

What, then, is the best way for the Church to act under such circumstances? Our Lord himself in part dictates the answer: "Pray ye the Lord of the harvest that he will send forth labourers into his harvest." If he has work for our Church to do, he will not only send the desire, but the men, when the desire prompts to prayer. We have probably

neglected this appeal to God's faithfulness too long, and he now reminds us by dire necessity of our culpable and unbelieving omissions. But we need not despair. Return to duty—humble and sincere return—will be acknowledged by him in "showers of blessing."

We are not without examples, and it seems strange that our Church has not ere now instituted some systematic plan for reminding her people, as many other Churches do, of the duty of prayer for the increase of the ministry, and for a blessing on those entering on the pastoral office. The Church of England has her Ember days, and some of the American Churches have their annual fasts, on which they call their members to prayer for a blessing on the calling and ordination of pastors. Our British Presbyterians habitually neglect this duty; and it will be well if our lack of rising ministers, threatening, to some extent, a dearth of the preaching of the Word and administration of ordinances, shall teach us the necessity of complying with the statutes of the Head of the Church in this important matter.

Along with prayer there must also be preaching. Our youth, and the parents of our youth, need to be enlightened in respect to the duties devolving on each of them. There may, for aught that we know, exist among us material of the most valuable kind, which only needs to be called forth. Let parents be kindly and faithfully reminded of the blessedness of a life of devotion, and of service in the heaven-appointed work of the Christian ministry, and many of them will desire nothing better for their sons. At present they do not think even of suggesting to them the idea of giving themselves to this work, because it has not been suggested to their own consciences. When the Church appoints her days of fasting and of prayer, let it be part of the duty of the occasion to preach upon the pastoral office; its importance, its honours, its duties, its rewards. Let the preacher address parents as well as young men, in every congregation, and faithfully set forth such considerations as God may be expected by his Holy Spirit to bless, for stirring up the dormant graces of suitable youths, and awakening in them a holy ambition to spend and be spent in the service of Christ, and of immortal souls. We cannot suppose that faith has so died out from among us that there is not a sufficiency of true-hearted young warriors, belonging to our Presbyterian families, to gird themselves for every post requiring to be occupied by our little army, and to grasp with fervid courage every banner as it falls from the relaxing hold of our falling standard-bearers. Surely we do not altogether lack a seed of the faithful, to fill up the blanks as they occur among our leaders. Surely we only require the use of means to call them forth to the high places of the field. The Church of the Puritans will not plead her poverty of money, in extenuation of her poverty of men. That Church, which in one day laid down by far the largest share of 2,000 livings in the Establishment for the sake of conscience, will not lack a sufficient supply of men for the discharge of her duty, because they may have to live a life of self-denial and of toil in her service.

Yet let there be no mistake here. The responsibility of the Church for the adequate support of her ministers—not as yet by any means properly realized—is not forgotten or lightly thought of by the writer of these remarks. The hardships to which some of our ministers are exposed, by the culpable indifference or the covetousness of congregations, is a direct consequence of their declining to fulfil a duty imposed on them by the Head of the Church, and the state of matters we now deplore is a consequence naturally to have been expected. If the grace

of the Holy Spirit can and will enable a young and earnest believer, resolute in obeying that Spirit's call to the ministry, to brave all the distresses of poverty, and all the neglect and contempt which in a sordid world poverty often implies, this only aggravates the ungenerous and unjust conduct of those who pretend to be the subjects of Christ's kingdom, and who, uniting themselves outwardly to the body of believers, and coming weekly to Church to hear the Word and to partake of the ordinances at the hand of their pastor, continue thoughtlessly to leave him to comparative want. Great grace alone will give fortitude to enter the ministry under circumstances like these, and perseverance to continue in it. The absence of grace alone can account for the cruelty and ingratitude which permits these circumstances to continue. Therefore let this subject also occupy its due place in the admonitions of the occasion, and we need not despair of seeing an early influx of generous youth into our Hall of Theology, drawn by the highest motives from the families of our membership, to occupy pulpits which from time to time fall vacant, and to sound forth the soul-saving invitations of the Gospel to a new generation.

Miscellaneous Papers.

ONE OF THE CONTROVERSIES IN THE SAXON CHURCH.

WHEN once the spirit of controversy has taken possession of the mind, the most trifling objects swell into considerable magnitude, and are pursued with an ardour and interest which cannot fail to excite the surprise, perhaps the smile, of the indifferent spectator. Of this description was the dispute respecting the proper form of the ecclesiastical tonsure, which contributed to widen the separation between the Roman and Scottish missionaries. The former shaved the crown of the head, which was surrounded by a circle of hair, supposed to represent the crown of thorns: the latter permitted the hair to grow on the back, and shaved in the form of a crescent the front of the head. Each party was surprised and shocked at the uncanonical appearance of the other. The Romans asserted that their tonsure had descended to them from the Prince of the Apostles, while that of their adversaries was the distinguishing mark of Simon Magus and his disciples. The Scots alleged that their method of shaving the head was sanctified by the virtues of those who had adopted it. Such were the mighty objects which scattered the seeds of dissension in the breasts of these holy men!

OUR SINGLE WOMEN.

It is evident that we have among us many valuable women, ardently desiring to

spend and to be spent in Christ's service, whose habits of mind disincline them for the routine which is inseparably connected with organized work; who would not be either so happy or so useful when banded with others, as in following out some equally defined work of a detached kind. Does not this point to our need of a recognised order of women in the Church—deaconesses—who might go forth to their work singly, or better still, two and two, as our Lord sent his disciples? Let them work under the direction of the ministry, as Scripture readers do; and let them receive, as they do, some salary—one that, while it maintains the labourer, would not tempt her to the work. Such women might gradually supersede paid officials in the case of hospitals, penitentiaries, and work-houses, or might, as Mrs. Jameson suggests, take the control of such, with that moral advantage which always arises from the presence of a woman "officially authorized, yet not hired." We are aware how much a higher element is needed in such places, and we know, too, that it cannot be infused by the mere visiting lady, however kind and judicious. Inspection, exhortation, accomplish little. It is *influence* that is here needed, and this influence must be permanent and also *authorized*, so as to remove it from the imputation of interference, and to make it part of the natural order of things. Or, in the field of general usefulness, what a blessing might one or two such women become, by settling quietly in some vil-

lage in the manufacturing or mining districts, where the people have high wages, but not one softening, humanizing taste, or even the possibility of acquiring such! A kind lady, skilled in the civilizing arts of sewing and housewifery, and helped, perhaps, by a faithful and religious servant, would gradually become *the friend* of the poor, ignorant, over-tasked women, would get into their thoughts and ways, learn their real difficulties, and show them how to make a home a better, happier place than it has ever yet been.—*North British Review.*

HENRY MARTYN.

"I would not pain your heart," said this devoted missionary, writing to a friend from Tebriz, "but we who are in Jesus have the privilege of viewing life and death as nearly the same, since both are ours; and I thank a gracious God that sickness never came at a time when I was more free from apparent reasons for living. Nothing seemingly remains for me to do, but to follow the rest of my family to the tomb."

"It has pleased God," he wrote in a second letter, "to restore me to life and health again: not that I have yet recovered my former strength, but I consider myself sufficiently restored to prosecute my journey. My daily prayer is, that my late chastisement may have its intended effect, and make me all the rest of my days more humble and less self-confident. Self-confidence has often let me down fearful lengths, and would, without God's gracious interference, prove my endless perdition. I seem to be made to feel this evil in my heart, more than any other, at this time. In prayer, or when I converse on the subject, Christ appears to me my life and strength; but at other times I am thoughtless and bold, as if I had all life and strength in myself. Such neglects on our part are a diminution of our joy. But the covenant! the covenant stands fast with Him for His people, for evermore."

THE ELDERSHIP, BY ONE OF THEMSELVES.

It is with private and individual ministry that we have now to do. And of it we would remark, that it would be far easier to find ten men who would preach the Gospel in public, intelligently and successfully, than one who would deal wisely and well with the various states of awakened, anxious, inquiring, or newly-converted souls; or visit judiciously by the bedsides of the sick and suffering.

We would therefore, in all humility, offer to our brethren some suggestions drawn from our own experience and observation, arranging them numerically, even at the sacrifice of artistic effect.

1. The foundation must be laid in a deep acquaintance with Scripture and with the human heart. And as most helpful to the former, we would strongly urge on all who can, to study the whole Word, or, at all events, the New Testament, in the original.

2. A great point is gained when we can so gain the confidence of those among whom we minister, that they will naturally look to us for counsel. The young especially should feel that they have in us those who have a deep and tender sympathy with the exercises of spiritual life.

3. It is best to meet the difficulties, trials, and sorrows to which we seek to minister, by wisely-selected portions of the Word, especially those that have helped ourselves in similar straits, and by drawing out the trust of the soul in a present, living, sympathising Saviour; avoiding above all things those long exhortations which the listener irresistibly feels are spoken because they are thought to be proper to be said on the occasion, not because the speaker himself feels their power.

4. The truth in all its breadth should be taught; at the same time remembering that it is dangerous to let our teaching go beyond our experience; and therefore, in order that it may be at once full and safe, our personal and experimental acquaintance with the Word should be continually growing. For example, it is impossible to open up to an awakened soul the truth that there is perfect peace to be found in simply resting on Jesus—at least so to open it up that it shall be with power—if we be not ourselves in the present enjoyment of this peace.

5. It is in the sick-room that there is the greatest need of judgment, and there, perhaps, are made the greatest displays of lack of wisdom and tact. Some question a patient, who is scarce able to collect his thoughts to listen, as they would a pupil in a Bible class. Some preach a sermon to him. Some, ministers especially, pray as long and loud as they would in a church, and refer to all the topics which custom has led many to think it quite necessary to introduce into every prayer.

We believe the recollection of a few simple principles would prevent all this. The mind in severe sickness cannot reason about truth, *but it can rest on it*. It cannot follow a continuous train of thought, *but a single thought may take hold of it with intense power*. Our own practice is to select a verse or two, containing a full Gospel

statement, and simply read it, making, it may be, a remark or two; then perhaps to repeat a hymn suited to the state of mind the sufferer may be in, and to offer the briefest possible prayer. Almost the only recollections we ourselves have brought with us out of an attack of fever, passed through many years ago, are those of quiet resting on the words, "Salvation belongeth unto the Lord," and of the suffering caused by the attempt to listen to the prayers of a valued friend who paid us a daily visit. Prayer with the sick should be very short—a minute or two—and the petitions should only be for those things that one feels are needed then.

It is far better not to be too curious about the success of our teaching in times of sickness. Duty is ours: results belong to God. We have seen enough of profession of penitence and resolution to lead a new life, which has ended in nothing, to lead us to put little confidence in sick-bed vows; while again we have seen the simple teaching of the Word as much blessed to the awakening and conversion of souls in the sick-room as elsewhere, and have been encouraged to sow there, as elsewhere, beside all waters.—*Evangelical Witness.*

THE DUBLIN BIRDS' NEST.

"BIRDS' NEST" is a name given to a Home for homeless little children, opened nearly three years ago, by persons connected with the Ragged schools in Dublin.

When those schools were first opened, and the poorest and most miserable boys and girls invited to come in, it was heart-rending to find how many amongst them were without friends, and without shelter for the night. But it was not long before Christian philanthropy established homes for boys and for girls; and wonderful was the success of these institutions. Many more than could be accommodated applied for admission; and amongst these were little children, with faded cheek and starting eye, telling all too plainly the tale of want and sorrow. Poor things! 'Twas sad to think of their sunless childhood, and the wintry gloom overspreading their young life. Then rose up the thought, "Cannot we have a Home for them, and rescue them from misery, and bring them up for Him who came to save that which was lost?"

The thought was carried out. The Home was provided, and called the "Birds' Nest." And now 91 happy little children are sheltered there, so joyous and light-hearted: the bloom is on the cheek, the light is in the eye, and the young voices are tuned to songs of praise. You would never guess how wretched, and

miserable, and naked those children once were.

NOTES REGARDING SEVERAL PRESBYTERIAN CONFESSORS OF 1662, IN NORTHUMBERLAND.

AMONG the eminent Presbyterian sufferers of 1662 was Dr. Gilbert Rule, of Alnwick. Two years before he had met with a severe trial of his faith. Refusing to adopt the Liturgy, a Major Orde, inflamed with zeal against the Puritan cause, indicted him to appear at Newcastle to answer for this offence, and for remarks which he had made in a sermon on the same subject. As Dr. Rule was absent at the time, a special warrant was issued for his apprehension, though never executed, and when he afterwards appeared to answer the charge, God had interposed to save him from trouble by the sudden death of his persecutor, who had dropped from his horse while riding in the neighbourhood of Ovingham. After his ejection he took refuge for some years in Holland, where he studied physic, and took his degree of M.D. On his return he practised in Berwick, occasionally preaching, as opportunity offered, frequently at night. Scotland was at that period more severely visited by persecution than England, and even Berwick was a safer place for the Puritan than any part further north. Dr. Rule found this on one occasion, when, having crossed the border on a visit to the Laird of Houndwood, he had the boldness to conduct family worship in his friend's household. To avoid the legal penalties of this offence he had to make his escape as rapidly as possible, while the laird, for harbouring the offender, was fined in 100 marks. A treacherous attempt to draw him into the toils of his enemies, who intended to murder him, was on another occasion frustrated by the friendly warning of a servant, who had been sent to entice him across the border. At length, incautiously exposing himself, he fell into the hands of a Scottish regiment, and was sent to the Bass, a prison-rock in the Frith of Forth, where many godly men were confined on account of their religion. For twelve long months he suffered in this dreary dwelling from some illness, and was at length taken from it in a state of extreme exhaustion, and banished to Ireland. Here he found scope for his zeal as a preacher in Dublin, where he seems to have laboured without hindrance, till the Revolution made the way for him to his native land. His first impulse was to return to Alnwick, and there to recommence the work from which twenty-six years before he had been rudely separated; but he was at last induced to accept the more important post of Principal of the University of Edinburgh, which he held with great honour till his death.

A minister of kindred spirit, Mr. Luke Ogle, M.A., was ejected from Berwick. The first effort which he made to resume his ministerial work, on finding himself debarred from preaching in his own town, was at the country church of Aneroft, whither many of his parishioners followed him; but his boldness was soon checked and punished. Returning from their Sabbath duties, the minister and his faithful people found the gates of the old town shut against them; and when the wicket was at length opened from within to admit them, their names were taken down. Mr. Ogle was consigned to prison, and was there detained for six weeks. Glad to escape, he left his family, and visited different parts of England and Scotland, seizing such opportunities of preaching and other duty as offered. On his return, he was threatened with a second imprisonment, from which escaping, he sought to make interest with General Monk to be allowed to live in peace among his own people. Like others of the more eminent Puritan clergy, Mr. Ogle was on this occasion met by flatteries, and an attempt was made to win him by the offer of preferment in the Established Church; but the good man was proof against their blandishments, and when they failed, he found his

firmness rewarded by a month's imprisonment on some new pretext, followed by permanent banishment from Berwick. Mr. Ogle was a man of property, and when thus driven from the scene of his ministerial labours, he retired to his estate at Bowden, and there quietly pursued a life of Christian usefulness without attracting the attention of the authorities. During the long interval preceding the Revolution he underwent many vicissitudes. At one time he laboured in Langtown, and at another he was confined for six weeks in the prison of Newcastle, where sickness brought him to the gates of death; but on King William's accession, he was at once recognised by the Christian people as one of their most valuable ministers, and various parishes in Scotland contended for his services. Kelso invited him, and Edinburgh urged him to become a pastor to their people; but the devoted servant of God cherished his early affection for the people of his first charge, and would not be prevailed with to forsake Berwick, where he lived and laboured for some years longer; and where he died, in 1696. He was universally esteemed as a man of learning and of eloquence, and his principles were well tried by what he suffered in maintaining them.

PROCEEDINGS OF SYNOD.

THE Synod held its meetings this year in Regent Square Church, London, beginning on the evening of 12th May.

The opening sermon was preached by the Rev. James Blythe, A.M., Moderator of last Synod, from Rom. xv. 5, who, after constituting the Court, proposed as his successor, the Rev. William Ballantyne, of Trinity Presbyterian Church, London, who, at the Synod's request, took the chair and delivered an eloquent inaugural charge, part of which will be found in another column.

He reminded the court of its important functions as the supreme judicatory of the English Presbyterian Church; adverted, in pathetic terms, to the loss which the Church has sustained by the death of the Rev. Thomas Duncan, of Newcastle, especially by that of the Rev. Principal Cunningham, of Edinburgh; alluded to the measures that have been taken with a view to union with the United Presbyterians in England; and dwelt at length upon the celebration of the St. Bartholomew Bicentenary.

At the conclusion of the charge several Committees were named for expediting the business, and a vote of thanks was passed to the late Moderator for his conduct in the chair, and for the impressive sermon just delivered.

Tuesday, 13th May.

The Synod met at 4 p.m.

The Report on Elders' Commissions was given in by the Rev. G. B. Blake, of Sunderland, Convener. One of the Commissions not being accompanied by an attestation that the Commissioner is *bonâ fide* an acting Elder was not sustained. The Report directed attention to the variety of names by which some charges are known, and the Synod directed Presbyteries at their earliest meeting to fix one name for each charge in their bounds, and to send in a corrected list to the Synod Clerk which may be printed along with the minutes.

From a Report received from the Committee of Bills, it appeared that a protest and appeal had been taken against their decision refusing to transmit a petition from 160 individuals connected with the congregation of Exeter, praying to be allowed to use an organ in their public worship. The Committee's refusal had arisen from the fact that this petition did not come up through the inferior Courts.

The Rev. William Chalmers appeared to support the complaint, and read a copy of the petition, which stated that the want of an organ had proved detrimental to the growth of the congregation and to the

interests of Presbyterianism in that city, leading some to retire from the congregation, and preventing others from joining it, thereby placing the petitioners in a very disadvantageous position. It was their firm conviction that its prosperity—in a cathedral city—could not be secured, unless a concession were made to the public opinion of the locality and the use of an organ sanctioned. The arguments made use of in the Committee, said Mr. Chalmers, were, that it was not only informal, but that it was inexpedient to re-open a question which had created so many heartburnings in the Church. The inexpediency of transmitting this petition was, however, not equal to that of refusing to do so. The congregation asked to be allowed the use of an organ which they had before their admission to the Presbyterian Church, and other congregations were at this time allowed to use organs. He held it to be a violation of Christian charity to require conformity in things indifferent. The question if *burked* now would come up again, and must be settled some time. He moved, that the petition be put upon the roll of business, to be received and considered in due time.

The Rev. Dr. Munro regretted that they should have to re-open a question which had been settled several years ago. He repudiated the word *burke* used by Mr. Chalmers, and trusted the matter might be settled in a way that would promote the ultimate peace of the Church. He moved, that the Synod sustain the deliverance of the Committee.

The Rev. J. Wright, of Southampton, said, that centuries ago the people of England had vindicated the right of petition; but now we were debating that right in a Presbyterian Synod. It was easy to oppose the use of an organ on such grounds, but twelve months would not elapse ere serious questions would arise out of this refusal.

J. R. Robertson, Esq., said he did not think it wise to disturb the peace of the whole Church by a paltry question about the use of an organ—a question which each congregation might be allowed to settle for itself.

The Rev. R. Thom, of Exeter, said, that in obedience to the command of Synod, the organ had ceased to be used in Exeter Church, and the consequence was that the congregation, which had been increasing, had ceased to grow. The idea people had of our Church in Exeter was that it hated organs, and the one they were likely now to have is that it rejects petitions addressed respectfully to the Synod. He thought the petition ought to be considered, and an answer given to it. It would be unwise to refuse to hear them.

The Rev. J. C. Paterson, of Manchester thought infinite blame rested on those who had raised this question again. He begged the Synod to confirm the course of the Committee, and pass to the far more important business before the Synod, and concluded by seconding the motion.

Mr. Terrot Glover, of South Shields, thought no question more important than the right of petition. If not heard now this question must come up at some future time.

The Rev. Dr. Anderson, of Morpeth, would have been among the first to support this petition had it come through the Presbytery, but he foresaw many inconveniences from neglecting this salutary rule.

The Rev. G. J. C. Duncan said it was not the right of petition that was in question, for if the petition could be received with any proper likelihood of being properly considered, doubtless the Synod would take it up. But without the Session and Presbytery the Synod had not the case before them. Here, for example, is a petition from 160 members and adherents in a congregation of 600 or 700 persons. Without the inferior courts we have no explanation of this. Where are the rest of the congregation? Are they for or against the organ? The Synod cannot take up this petition in this state of ignorance, which, for want of the intervention of the inferior Courts, they have no means of understanding.

The Rev. Robert Lundie, of Birkenhead, said the real question was, whether they were to alter their constitutional mode of proceeding in the case of petitions.

Mr. Chalmers replied by saying, that if even the forms of law should be departed from it was in such a case where their congregations were young and unacquainted with our forms, by enforcing which the Synod was about to deprive the congregation of Exeter of the right of petition.

The vote was then taken, when Dr. Munro's motion was carried by 74 to 45—majority, 29.

The Report on Foreign Missions was then read by Dr. Hamilton. It was a very gratifying document; and, with the Financial Statement, which was read by Mr. H. M. Matheson, gave great satisfaction, though there appeared cause for regret that so few young ministers or probationers seem at present disposed to enter the missionary field. We refer our readers to the Report itself, which will be found in another column.—H. M. Matheson, Esq., expressed his regret that men would not come forward for the missionary work in China, and he was sure that if they did, funds would not be wanting. He suggested that

periodical missionary meetings should be held in the large towns.

The Rev. J. T. Davidson, of Salford, moved, that the thanks of the Synod be returned to the Committee, and particularly to Mr. Alexander Anderson, for the interest he has taken in the China Mission, and for the services he has rendered, by the establishment and montbly issue of "The Juvenile Presbyterian Messenger," to the influence of which is chiefly traced the impulse given to the offerings of the young, which, during the three last years, have amounted to an aggregate sum of £755.

The Rev. G. B. Blake seconded the motion, which was unanimously adopted.

He considered the Report to be very satisfactory. If ministers were to preach more on the subject of Missions, more funds would be raised, and young men would be induced to press forward more urgently.

The Committee were then appointed for the ensuing year.

An overture from the Presbytery of London on the St. Bartholomew Bicentenary was then laid before the Church by the Rev. Dr. McCrie. The overture was to the effect that such a fitting opportunity of making better known the history and principles of Presbyterians, as the Church in England best entitled to claim to be the successors and representatives of the ejected ministers, should not be allowed to pass without some acknowledgment, and that they should make such arrangement for the due commemoration of that interesting event, in common with other Presbyterians who might desire to co-operate with them, as they in their judgment may deem most proper.

Dr. McCrie said that the Presbyterians occupied a very important and proud position in reference to the events of 1662. Those martyrs to conscience—the Ejected of 1662—were mainly Presbyterians, and the fact of their bearing this name was a proof of the wide-spreading of their religion then. Charles II. said, in the House of Lords, "If it had not been for these men, you and I would not have been here." There was no question that the Presbyterians were chiefly struck at by the Act of 1662, and this was important, as Presbyterian ministers, who had previously been in possession of their livings, had as good a right to them as those who subscribed to that Act—an Act which only brought the Church of England nearer in communion to that of Rome. It had been said this Ejection was only retaliation, but the men of 1662 were very different from those fiery zealots of 1648, who had written against toleration, as their portraits easily showed,

and the opinions of the time were also very different.

It was then moved by Mr. Chalmers, seconded by Mr. Paterson, and carried unanimously, "That the Synod, approving of the overture, should express their sympathies with the leading principles held, as well as with the spirit displayed by the 2,000 ministers ejected on the 24th of August, 1662; and, without intending to pronounce any judgment upon others, they cannot but admire, and admiring record to the praise of Divine grace, the conduct of our Presbyterian fathers, who were enabled to bear such a noble testimony to the power of Christian principle, and who chose rather to suffer affliction for their Nonconformity than to forfeit the inestimable privilege of having a conscience void of offence towards God and man; and the Synod recommend that steps be taken by the ministers of this Church to bring before their people—from the pulpit or otherwise—that memorable example of love and loyalty to the Divine Head of the Church, "notwithstanding whatever tribulation and persecution may arise"—an example which has had so important a bearing on the social and religious interests of these lands."

A Committee was appointed to consider and report on an application regarding St. John's Schools, South Shields.

The Clerk having inquired what he should do with Minutes of a Meeting held in Newcastle on 4th February last, and which had adopted an address of condolence to the Queen, some discussion took place as to whether the meeting which adopted the address was a proper *pro re nata* meeting, as no Elders had been summoned to it; and a resolution was passed which, without recognising this, approved of the address.

The Synod adjourned at half-past 10 p.m.

Wednesday, May 14th, 11 a.m.

Dr. Levi suggested that the Foreign Mission Report ought, at future Synods, to be taken up on the second evening of the Synod, and due intimation made to that effect from the neighbouring pulpits on the previous Lord's-day.—A Committee was accordingly appointed to draw up a Standing Order to this effect, including the Home Missions in the same arrangement.

The Report of the Synod Fund Committee was called for, and was given in by James Watson, Esq., George Duncan, Esq., being absent from illness.

The contributions for the present year amounted to £251 8s. 10d., but several congregations had not sent the amount at which they were assessed, and others only half. The whole deficiency was £64 1s. 0d., which would have made the income over

£300. He regretted that both he and his colleague, Mr. Duncan, felt compelled to resign in consequence of the difficulties they found in getting in the assessments and the correspondence it entailed on them.

Mr. Johnstone said this was a very important matter, as if the fund was not in good order, the Synod could not meet. He moved that the matter be referred to a Special Committee, and trusted the treasurers might be induced to retain their offices.

Mr. Matheson said, the amount of assessment was only 1d. to 1½d. per head among the communicants.

Mr. Watson said, that Mr. Duncan had wished him to inform the Synod that no consideration would induce him to continue in office, as his health would not permit him to do so. The motion of Mr. Johnstone was then agreed to.

The business was suspended at this point to receive the Rev. Dr. D'Aubigné, author of the "History of the Reformation," who was welcomed with enthusiasm. He said he was rejoiced to be with them. It was a very busy time with him in his own church; but he had been invited over by the Bishop of London. He had preached the previous Sunday in the Royal German Church, but felt the desire and necessity of speaking to other friends. He had asked Mr. Spurgeon and other friends to allow him to speak in their chapels, but they were none of them able to accommodate him. It was a very great pleasure to him to address the Synod of the English Presbyterian Church, as he considered the three Presbyterian Churches of Scotland, England, and Geneva as three sisters. They were all Presbyterians, and there must be no sectarian spirit amongst them. The venerable author announced that he was engaged in a new work on the moral influence of the Calvinistic Reformation in nations that had received it, one or two volumes of which would be ready by the end of the year, and thanked the Synod for their cordial reception, and, commending himself to their love and kindness, he withdrew amid loud cheers.

The next business had reference to the Rev. H. Cowie, formerly a student of the Presbyterian College, afterwards for three years a missionary in China under the London Missionary Society, who had been obliged by the health of his wife to return to England, and now applied to be received as a minister. Dr. Hamilton stated the reference. Mr. Cowie had renounced no Presbyterian principles by joining the London Missionary Society, as they chose their missionaries without regard to sect. Mrs. Cowie could never go back to China, which was a matter of deep distress to

him, and his wish was, as his lot was now fixed in this country, to be received into their Church. Mr. Cowie would not come into competition with any of his contemporaries, and no injustice would be done to them by admitting him. He then read a testimonial from the Rev. Arthur Tidman, foreign secretary to the London Missionary Society, and concluded by moving, that the Presbytery of London receive Mr. Cowie as minister within the bounds.

Dr. Lorimer seconded the motion.

After a discussion as to whether Mr. Cowie should have been ordained for the London Missionary Society at a time when the Church itself was in such want of missionaries, the motion was agreed to, with the addition of an amendment by Mr. Lundie, "that this case be not construed as a precedent."

The Synod adjourned till four o'clock p.m.

The first business was a reference from the Newcastle Presbytery in the Hexham Case. From numerous statements it appeared, that the United Presbyterians and the English Presbyterians of Hexham were desirous of effecting a union, as the congregations of both were small. The pulpit of the English Presbyterian Church having been vacant for some Sundays, in consequence of the death of the minister, the United Presbyterians joined a majority of the other body who occupied the English Presbyterian Church, while a dissentient minority withdrew. The Scottish Established Church in the meantime stepped in and claimed their place of worship, and had obtained possession. The United Body were meeting elsewhere, and had put themselves under the United Presbyterian Presbytery of Newcastle. The Presbytery had referred the case to the Synod for advice. After some remarks from Dr. Lorimer, Rev. Messrs. Chalmers, Wright, and Dr. Anderson, the matter was referred to a Committee, of which Dr. Anderson was appointed Convener.

Dr. Revel, of the Waldensian College, Florence, was then introduced by Mr. Matheson, and was received with applause. He expressed his gratification at the kind reception he met with, trusting they would interpret his imperfect English with feelings of Christian charity. He said his Church had, since 1848, established missionary stations in various parts of Sardinia, in Pisa, Florence, and other places. They had now sixteen stations in Italy, from the Alps to Palermo, and the congregations numbered 2,000 persons, and included 750 communicants. They had 340 children in the schools; and to carry on this work they had eleven ministers, twelve schoolmasters, and several Bible readers

and colporteurs. The Presbyterian Church in Scotland and Ireland had aided them. Was not the English Church ready to help them in Italy? The Clerk of the Synod thought they ought to join other Churches in aiding this great work in Italy, and moved that the thanks of the Synod be presented to Dr. Revel for the interesting statement he had given them, and that collections be made on an appropriate day. This was seconded by Dr. Lorimer, and unanimously agreed to. The Moderator then presented the thanks of the Synod to Dr. Revel, and congratulated him on the progress the Waldensian Church was making in Italy, and assured him of the sympathy and support of the English Presbyterian Church. (Loud cheers.)

A deputation from the Free Church of Scotland was then introduced by the late Moderator. The Rev. Dr. Candlish said the union of the Presbyterian Churches in England was a matter which they in Scotland could not but look upon with interest and anxiety, as where there were divisions there was more or less of sin. Union among Presbyterians out of Scotland was much easier than in Scotland, and had succeeded in Canada and Australia. He thought it would be better, unquestionably, if it were possible on proper principles, for the two bodies to unite, in order that thus Presbyterianism might secure a firmer footing than it now had on English ground. But there were some important considerations to be kept in view. The English Presbyterian Church could not approach this question with the United Presbyterians except on an equal footing, and that implied one of two things—either that the English branch of the United Presbyterian Church should first be separated from the Scottish stem, or else that the English Presbyterian Church should become united with the Free Church of Scotland. In the one case the union would be essentially English; in the other it would be British, and include the two Churches on both sides of the Border. To either of these plans obvious difficulties suggested themselves, though probably in the course of time these may become superable. In the meantime, it would be wise to draw as close as possible the bonds subsisting between the English Presbyterians and the Free Church. He knew how earnestly the Synod desired to plant congregations in England, and in this the Free Church, he believed, were heartily ready to assist them. There were many inviting openings in England, and Scotland had men of eloquence and power whom she could at least lend to the Synod for the purpose of entering in at these openings. Let the Synod come to Scotland and ask for such assistance as the Free

Church can give, and he felt assured that men and means would not be withheld. He concluded by expressing gratitude for the Moderator's touching allusion to the death of the foremost man in the Free Church of Scotland—the late Principal Cunningham. (Applause.)

Dr. Buchanan agreed with all that Dr. Candlish had just said regarding union, and the relations of the sister Churches. He said the wisdom of the Free Church in breaking away from the Establishment nineteen years ago was vindicated by the result. Lord Aberdeen's bill, which had not satisfied the Free Church, was now found utterly unsatisfactory by the Establishment, and Lord Belhaven had just been undertaking to produce a new parliamentary specific for all the ills of the Established Church. This was to be accomplished by a "Church Discipline Bill"—a thing perhaps familiar enough in English legislature, but utterly new and singularly repugnant in connection with Presbyterianism. By this measure powers are pretended to be given to the Church for exercising discipline whereby the inherent Scriptural power of the Church in this respect is ignored or denied; while the Church courts in Scotland are, for the first time, armed with the power of the civil courts, to compel the attendance of witnesses and parties, though these may not be under the jurisdiction of the Established Church. Here was one of the destructive but natural consequences of the novel doctrines held by certain judges and legislators at the time of the Disruption, and which had led to that event. The Free Church was as yet happily safe, but she was threatened. And he hoped he might assure the Synod that should the day of her trial come she would be found as ready as ever, God helping her, to suffer rather than by yielding any principle derived from the Bible, to sin. (Applause.)

George Barbour, Esq., of Bonskied, one of the deputation, after expressing his pleasure at being present, entered into interesting details of the mission work in China.

Dr. Munro moved a resolution, expressing the satisfaction the Synod always felt in receiving a deputation from the Free Church of Scotland, and more particularly a deputation including those honourably identified with the struggles of the Church for spiritual independence. He suggested to the deputation that they should make a movement towards conjunction in union in Scotland, before trying the experiment in England.

Mr. Lundie seconded the motion.

The Moderator, expressing the gratification of the Synod in receiving the deputation, said, that after the disposition which

had been shewn on the part of the Free Church to render the English Church still greater aid, he entertained a confident hope that they would hereafter receive from the Free Church such assistance, in the way of ministers and otherwise, as might go far to enable them to take a position of importance and usefulness in the influential and populous towns of this country.

Mr. Watson brought up a report from the Synod Fund Committee appointed on Wednesday, and read over a revised list of congregations, and their proposed assessment to the Fund. Several changes were proposed, some of which were agreed to.

Mr. G. J. C. Duncan, the Synod Clerk, with a view to induce the Treasurers to continue in office, offered to conduct any necessary correspondence.

Mr. Watson consented with this understanding, but intimated that his colleague, Mr. Duncan, continues to decline the office.

Thursday, May 15th, 10 a.m.

On Dr. Levi's report, the Synod agreed to a standing order, relative to the reception of the Foreign and Home Mission Reports at future Synods.

The report of the School Committee was then read by Dr. Lorimer. It appeared that both schools and finances were in a satisfactory state, which was the more gratifying as there was a probability of Government Grants being reduced.

The accounts were then read by Dr. Hamilton.

Mr. Stevenson moved that the report be adopted, and the thanks of the Synod given to the Committee, and that it be re-appointed.

The Rev. Mr. Forsyth seconded the motion, which was agreed to, with the addition of Mr. Stevenson to the Committee.

The next business was a petition from the station at Kensington, praying to be received as a Congregational charge, with a recommendation from the Presbytery that the prayer be granted.

Rev. Mr. Alexander said a Church was much wanted in that locality, and, if the Synod agreed, he thought a convenient building might be erected before the end of the year.

The petition was then agreed to.

A reference from the Presbytery of Newcastle, in the case of St. George's Church, Liverpool, was then gone into. It appeared that the minister, Mr. Cromar, had been for some time in ill-health, and unable to perform the duties; the congregation had much fallen off in consequence; a Committee was appointed by the Presbytery to inquire into the matter, and it was found that, after paying the expenses of the

Church (which the Committee considered exorbitant, as they amounted to £230, of which £80 was for the salary of an organist and singers), enough was not left to pay the salary of the minister, which had been fixed at £300 per annum, and which had fallen into arrear. The Committee recommended that Mr. Cromar resign his charge, and that the congregation pay him a retiring salary. The congregation offered to pay him the arrears (£135), and £150 for two years if he would resign his charge. The Presbytery thought they ought to pay Mr. Cromar £75 per annum till he obtained another charge, but the congregation refused to do this, and offered to pay him £75 for four years. The matter was, therefore, referred to the Synod. Messrs. McCaw and Paterson were admitted to state the reference, and said the question was, whether a congregation had a right of itself to dismiss a minister who was unable to perform his duties, and whether it was not bound to provide for his support. At this point it appeared that a citation had not been served on the other parties to the case, and it was considered that the Synod had no constitutional power to enter into it. A long discussion on this point was adjourned at the hour for dinner.

In the evening the Rev. Mr. Lundie moved that a commission should be appointed to inquire into the matter, as it would be a serious inconvenience to suspend the action of the Synod till next year.

Mr. Matheson supported the motion.

The Rev. J. C. Paterson would not oppose the motion, but was not sure it was the best way of settling the matter. He assured the House that the Presbytery of Lancashire had no party feeling in the matter in which he thought the Presbytery competent to deal.

The Rev. Mr. Johnstone, Clerk of the Lancashire Presbytery, would not enter into the merits of the case, and thought the motion of Mr. Lundie was the best thing that could be proposed under such peculiar circumstances.

The Rev. Mr. McCaw approved of appointing a commission, as the Presbytery was in a dead lock.

A commission was then appointed, consisting of the Moderator, the Clerk, Dr. Hamilton (Convener), Dr. Anderson, Rev. Mr. Chalmers, and Messrs. H. M. Matheson, J. E. Mathieson, and J. C. Stevenson.

The Report of the Committee on Union was then read by Dr. Hamilton. Several meetings of the office-bearers of both Churches had been held during the year, and services had been held and the communion administered to the members of both Churches. Dr. Hamilton said, that though the difficulties might be apparently

insuperable, yet the reason for union would be found irresistible, and the interchange of pulpits and meetings of the congregations would do more than anything else to further this most desirable object. In answer to questions, Dr. Hamilton said these meetings were not official.

Mr. Wright moved a resolution appointing a committee, and declaring "that the Synod rejoiced to find that the brotherly intercourse between both Churches has been productive of such beneficial results, and also expresses its great satisfaction at the reception the Committee has met with from the United Presbyterian Church." He trusted no discussion would arise, *pro or con.*, on the merits of union.

Mr. Clelland seconded the motion.

Mr. Paterson objected to the re-appointment of a committee on this subject, and thought the interests of Presbyterianism in England would be best served by the United Church remaining in connection with the Scotch Church.

Mr. Robertson saw no objection to the appointment of a committee.

The motion was then agreed to.

The report of the Committee on Friendly Relations with the Welsh Presbyterian Church was given in by Mr. Wright, who said that if as much energy had been given to this cause as to that of union with the United Church, union would have been accomplished long ago, and he moved that the Committee be re-appointed, which was agreed to.

The report of the Home Mission was then read by the Rev. Mr. McCaw. It appeared that churches and schools had been opened, or were in course of erection, during the past year, in various parts of England.

The Rev. Mr. Wood, of Plymouth, made a very interesting statement as to the prospects of the Church in Plymouth, which was in a very flourishing condition.

The Rev. Mr. Chalmers moved that the report of the Home Mission Committee be adopted, a Committee be appointed for the ensuing year, and the thanks of the Synod given to their Treasurer, Mr. Robert Barbour, on his retirement.

The motion was agreed to.

The next business was a reference from the Presbytery of London in the case of the Station at Tiverton, which prayed to be admitted as a charge within the bounds, with a recommendation from the Presbytery that the prayer be granted.

The Rev. Mr. Wright stated the reference, and moved that the station be received as a charge within the bounds, which was agreed to.

The report of the Committee on the South Shields Schools was read by Dr. Anderson. It recommends that the con-

sent of the Synod be given to the sale of these schools, and their transference to a new trust, under certain conditions.

The report was adopted.

A deputation from the United Presbyterian Church was then introduced by Dr. Hamilton, and received with applause.

Dr. Robson, of Glasgow, thanked Dr. Hamilton for the kind manner in which he had introduced them to the Synod, and alluded to the pleasure they had felt in Edinburgh at receiving the deputation from this Church. He said there was a great amount of infidelity at present scattered over the land, and it became them as Presbyterians to hold fast to the Word of God and that faith they had received from their fathers. They ought to cultivate brotherly love one with another as being one in Christ. The *world* would not believe them so long as they differed amongst themselves. This was a strong argument in favour of the union of the Churches, and nothing would delight him more. (Cheers.)

Dr. Lindsay, of Glasgow, said the Churches were so much alike that it would need a microscope to see the difference between them; but the attention of the world was more directed to the points of difference than those of union. They were responsible before God for the obstacles which these differences presented to the progress of the Gospel. He thought Presbyterianism was very necessary in England; and one, amongst other reasons, was that of the numbers of Scottish youth who annually came southward. But was it necessary to perpetuate in England all the types that Presbyterianism had assumed in Scotland? (Loud cheers.)

Rev. Dr. Thomson, of Edinburgh, in eloquent terms, advocated union, which, if practicable, would have an important practical effect on the religious world (cheers), as hitherto we had oftener seen divisions than unions in religious bodies. It was not necessary for him to assign reasons for union, as the *onus probandi* rested on them who were averse to it. (Loud applause.)

Mr. Scott of Manchester, and Mr. Stitt of Liverpool, took a different view, and showed many practical difficulties which lie in the way of separation from the parent Church, which is the necessary preliminary to union with another.

It was moved by Dr. McCrie that this Synod cordially greet the brethren from the United Presbyterian Church, and gratefully recognise the kind fraternal feeling to this Church in that from which they come, cherishing the hope that the loving sentiments now expressed may grow continually between the Churches, and that they will be ever found with one heart contending together for the faith once delivered to the

Saints, which was seconded by Mr. Bruce, and carried by acclamation.

The Moderator then conveyed to the deputation, in terms of eloquence and fraternal affection, the resolution which had been agreed to by the Synod, and the deputation withdrew.

The Rev. W. Chalmers gave in the report of the Committee on Statistics. He stated that there were ninety-nine charges in the English Presbyterian Church, with four applications to the Synod for sanction of new charges.

The number had in the last seventeen years increased from seventy-three to ninety-nine, whilst a new Presbytery (Birmingham) had in the same period been called into existence. There were ten vacancies in process of being filled. Several ministers having failed to fill up and transmit the schedules issued by the Synod, a complete and accurate return could not be furnished in this report;* but, making allowance for the defaulting congregations, there were about 450 elders and 350 deacons in the Church, with a considerable number, probably fifty, managers in place of deacons. The communicants were between 19,000 and 20,000; and the sittings occupied from Sabbath to Sabbath, 30,000. There were 1,500 Sabbath school teachers and 14,000 scholars. The existing churches could contain 51,000 sitters, and new ones are being built. Church debts amount to £20,000. There are thirty-one manses in all, with debts amounting to £1,450.

The stipends paid to all the ministers amount to upwards of £16,000 per annum; and the sums raised throughout the Church for all purposes during the past year was £40,000. The Synod adopted the report, approved the great diligence of the Convener, and re-appointed the Committee.

Friday Morning, 16th May.

The Synod took up overtures on the subject of a Building and Debt Extinction Fund, from the Presbyteries of Berwick, Newcastle, and Northumberland. The three overtures were in the same terms.

The Rev. P. Thomson, Berwick, supported the overtures. He believed such a fund would work much good. Had this scheme been at work during these last ten years, the cause of Presbyterianism would have presented another aspect to-day. This fund would help them under the pressure of responsibilities and nerve them for double efforts; it would fill them with the buoyancy of achievement and banish the sources of

defeat. But debt worked mischief even in a strong congregation. It cramped the energies and froze the resources; it rendered the congregation self-regarding and indifferent to the general interests. This scheme would work for good on all the schemes of the Church. Ministers suffered by the present state of things. Begging to clear off debt soured ministers and people. No words could adequately set forth the evil. He knew cases were the Home Mission Fund was just paying the interest of the debt, and doing the work which ought to be done by this fund. How were these debts to be removed? The ministers might take flight—but the evil remained. The work to be done rested on the Synod, and could not be well done by any other. If some of the leading elders would take it up as they did the Foreign Mission scheme, it would soon succeed. Without this scheme it was vain to talk of progress in England. Union would also be helped in this way—confidence would be inspired, and all parties gradually prepared for it. But the Church must work with full confidence in the success of her mission, and, if she do so, this scheme must be vigorously entered on.

The Rev. Mr. Fraser also supported the overtures.

The Rev. J. C. Paterson proposed that the Synod "Adopt the overtures, agree to the importance of the proposal contained in them for the establishment of a Building and Debt Extinction Fund, and appoint a committee to mature some scheme by which this most desirable object may be accomplished, and to report to next Synod."

Mr. Duncan (Elder), who thought they could not get on without this fund, seconded the motion, which was agreed to. The Committee was appointed. The Rev. P. Thomson, Convener.

The College Report was read by Mr. A. T. Ritchie. The Rev. W. McCaw, in moving the adoption of the report and the appointment of the Committee for the ensuing year, said that there was no necessity for him to dwell on the necessity of the college for the well-being of Presbyterianism in England, for happily that was now a settled question. We were in want of two things—an endowment, and a more abundant supply of students; and something might be done towards supplying both these wants by appointing a deputation to wait on the wealthier members of the Church, and by inducing ministers to urge the matter with young men of their congregations.

The Rev. G. Duncan (the Clerk) bore testimony to the zeal and diligence of the students; but he was also impressed with the fact that their number was small. But this was the case also in the colleges of other denominations. The American con-

* Mr. Chalmers hopes to send to the *Messenger*, ere long, a much more complete statement, as returns are still coming in.

gregations had found a remedy in prayer; and this remedy would be found effectual in their own case. On his suggestion ministers were instructed to bring the matter before their congregations.

The report of the College Endowment Fund was read by Mr. Matheson, in the absence of Mr. W. Ferguson. The amount of subscriptions paid or promised was £2,335; and many persons of influence, whose names had not yet been put down, had intimated their intention to subscribe. As the amount named had been subscribed in a few weeks he did not think there was much reason for discouragement.

The Rev. Dr. Hamilton moved that the thanks of the Synod be presented to Mr. Ferguson for the energy he had displayed in collecting so large an amount in a few weeks; and that the report be adopted and the Committee re-appointed, which was agreed to.

A deputation from the Irish Presbyterian Church was then introduced by the Rev. James Blythe, who had been a member of the deputation from this Synod to the Irish Church in July last, and who testified to the cordial reception that deputation met with; and to the friendly feelings entertained by the Irish Church towards the English Church.

The Rev. Mr. Porter, one of the Irish Deputation, then addressed the Synod. It was some years, he said, since he stood in a similar position, and if pleased then he was much more so now, after sitting for three days listening to their deliberations. The position of the English Presbyterian Church was a noble one, but it had difficulties in its way which demanded much energy, zeal, and power. He rejoiced to see in the Synod so many of his old friends who were now as ready to defend their principles as they had been prepared to suffer for them in Scotland. The aspect of the times in which we lived was favourable to those who desired, not the destruction of the Establishment, but its purification. The people of England were very fond of the Church of England; but the Popery and infidelity of some of the ministers, and the unlimited control of the State in matters purely spiritual, were constraining not a few to look into the Word of God, and to listen to any other Church to which these objections did not apply. The year 1662 was not forgotten; and the remembrance of it had the effect of directing English minds to Presbyterianism. He regretted that the Irish Church could not follow the example of the United Presbyterian Church in Scotland, and assist England in funds and ministers; but charity must begin at home, and Presbyterianism was much needed in Ireland, where there were three Roman Catholics to one Protestant. The Roman Catholic Church was

never in a more flourishing state in Ireland than at present. St. Patrick used to be the patron saint of Ireland; now it was St. Peter. The Episcopal Church of Ireland was also in a prosperous condition. The Presbyterian Church was no inconsiderable part of the Protestant Church in Ireland, although it was not so wealthy as the Episcopal Church. Ultimately, he thought, the Presbyterian Church would embrace the majority of the Protestants in Ireland. Presbyterianism^t was as old as the Reformation, for Wycliffe held its principles; therefore let them not be ashamed to look back on the past, or to put on their shields the arms their forefathers bore. Let them cultivate the spirit of union, and march on in one unbroken phalanx to destroy the common enemy of all. Presbyterianism in England, unknown by the cottager and husbandman, despised by the gentry, and looked coldly on by the aristocracy, was not unknown to our beloved Queen, and Presbyterian books were read in the Royal family. (Applause.)

The Rev. Mr. Moore, of Ballymena, believed that the people of England were much taken by notoriety, and a good effect would be produced if the Scotch Church would send some of its popular ministers to preach in England, which it could easily do, as some of the congregations had two ministers, as was also the case in Ireland, where he hoped the suggestion would be made by the next deputation from England. Reports had been industriously circulated in reference to the revivals in Ireland that many of the converts had fallen away from the profession they had made; but he testified that this was not true. (Applause.) It was true some had relapsed, but they were very few; and even many of them had been sought after and brought back again. An unfavourable phase in Ireland was the springing up of sectarianism. Until August, 1860, they were all of one mind and heart, and the terms Presbyterian, Baptist, and Episcopalian, were never named; Christ, redemption, and salvation, were all they spoke about. This went on until a tract, "Did Christ die for all men?" arrived from London, and an agent of the Baptist Church from Manchester, when, for the first time, converts were taken to the river-side and dipped. This had upset their unity and destroyed their peace. The strong faith of the converts was very remarkable and very refreshing to a minister's heart. Many of those who were most affected in 1859 were fatally affected in a physical sense; and he had attended the death-beds of many young persons whose constitutions had been shattered by the violent agency of their conversion. Interesting results of the revival were, that it had thrown up a number of agents who did a large amount of evangelical work, and that it had stimulated liberality, £20,000

having been subscribed for building purposes during the last few years in Belfast alone. They must not, however, remain satisfied with these occasional revivals occurring once in a century or so.

On the motion of the Rev. Mr. Wright, seconded by the Rev. W. McCaw, it was unanimously resolved, that "The Synod cordially welcome again among them the deputation from our beloved brethren of the Irish Presbyterian Church, and rejoice to find, from their interesting addresses, that the cause of the Redeemer continues to prosper in Ireland, and especially in Ulster, though perhaps without less outward demonstration than during that period which was so emphatically designated 'The Year of Grace.' The Synod again take this opportunity of assuring the sister Church in Ireland, through their respected deputation, of their unabated interest in all that affects the concerns of that Church. The Synod also feel that on this occasion there is very special occasion gratefully to recognise the interest which the Irish Church takes in the prosperity of the Church, and the progress of Presbyterianism in England, inasmuch as they have distinctly intimated their earnest desire to act along with us in our efforts to meet the wants of the many neglected Presbyterians in the towns and military stations of England, and appointed a committee at their last assembly to carry out this object, and the Synod requests the deputation to assure the Irish Church that there is no field of labour that Presbyterian Churches of the empire can enter, on the cultivation of which a more abundant or speedy return can be certainly calculated."

The Moderator having addressed the deputation in the name of the Synod, the House adjourned for dinner.

EVENING MEETING.

The report of the Committee on Presbyterian Records was received. The minutes of all the Presbyteries had been examined, and informalities were pointed out. The Synod ordered them to be attested.

A long conversation arose on the report of a committee which had been appointed to consider the best season of the year for the meeting of the Synod; and it was ultimately agreed that the annual meetings should take place on the third Monday of April, and that the next Synod should be held at Grosvenor-square Church, Manchester, on the third Monday of April, 1863.

The Presbytery of London transmitted to the Synod a memorial from the congregation at Lewes, praying to be recognised as a charge; and the Rev. Mr. M'Laren moved that the prayer be granted.

The Rev. Mr. McCaw did not think there

was a fair prospect of the charge being self-supporting, and moved that the question be deferred for a year, and that the congregation be commended to the fostering care of the Home Mission.

Mr. Duncan (Elder) thought it unreasonable to place a minister at a station where there were only thirty communicants, and seconded Mr. McCaw's motion, which was agreed to.

The report of the Aged and Infirm Ministers' Fund was then read by Mr. G. Duncan, treasurer. The sums already received amounted to £1,606 18s.; the outstanding collections and contributions, which were considered perfectly safe, were £425, and there had been paid out for travelling expenses and bankers' charges, £26 6s., leaving a balance for investment of £2,005 12s. He said it was unfortunate that no committee had been appointed to arrange the day on which collections should have been made; otherwise, no doubt, they would have been more numerous. As it was, they only came from seven or eight towns.

The Rev. W. McCaw moved that the report be adopted, and that the Synod record their thanks to the Rev. J. C. Paterson for his untiring zeal and energy in this cause; and recommend that a collection be made on some Sunday in the year, the date to be left to the discretion of the minister, which, after some discussion, was agreed to.

The report of the Committee appointed to consider a reference from the Presbytery of Newcastle in the case of the Rev. Mr. Barry, a minister of the United Presbyterian Church, who prayed to be admitted as a minister within the bounds, was then brought up, with a recommendation that his prayer should be granted; which was agreed to, on the motion of the Rev. R. Lundie, seconded by the Rev. J. Wright.

The report of the Committee on the Hexham case was then brought up and read by the Rev. J. Wright. The legal facts, so far as the Committee had been able to gather them, were these:—The Church at Hexham is, by trust-deed, the property of the Established Church of Scotland. The congregation has been connected with the English Presbyterian Church. There was a mortgage on the church of £400. Money had been raised to pay this off, but no release was taken, and the mortgage was transferred to two members of the congregation. The object of this transfer was to secure the benefit to the congregation in case of any claim being made by the Scotch Church. No deed was executed by these two gentlemen declaring the object of the transfer, and thus they are personally entitled to the benefit. They have since offered to transfer the mortgage to the Presbytery

of Newcastle, if the Presbytery would execute a deed of indemnity. The Committee considered that the English Presbyterian Church had a full moral right to the building, as they had been in possession of it so long, as they had assisted the congregation in all their emergencies, and as the congregation had declared their ecclesiastical connection with the English Presbyterian Church; but the Established Church of Scotland was no doubt the legal owner, and the two gentlemen the legal owners of the mortgage, but they had no right to alienate this fund from the English Presbyterian Church. The Committee recommended the Synod to authorize the Presbytery of Newcastle to serve such legal notices on the two gentlemen as would secure all legal rights of the English Presbyterian Church. The Committee could not conclude without expressing their strongest disapprobation of the conduct of the congregation and office-bearers of Hexham in taking the course they had done without consulting their Presbytery, and trusted that their conduct would receive throughout the Church that censure which it deserved. They regretted that steps had not been taken earlier by which this difficulty might have been prevented. They highly approved of the conduct of the English Presbyterian Presbytery of Newcastle, in opening a correspondence with the United Presbyterian Presbytery on the subject, and regretted that the latter should approve of conduct in their office-bearers which could not but promote discord, especially at a time like this when the bonds of union were about to be brought closer. In answer to a question, it was distinctly stated that the only reason the two gentlemen had for not handing over the mortgage to the English Presbyterian Presbytery was that they were in doubt as to which of the Presbyteries was entitled to it.

After some discussion, it was moved by the Clerk of the Synod, seconded by Mr. Robertson, and agreed to, that "The Synod receive the report, approve of the diligence of the committee, and disapprove strongly of the conduct of the office-bearers and members of the English Presbyterian congregation at Hexham in taking the steps which have been detailed in the reference of the Presbytery of Newcastle-on-Tyne, as a violation of their duty in the relation in which they stand to this Church, instead of first communicating with the Moderator of their session, and the Presbytery of Newcastle. Direct the Presbytery of Newcastle to watch over the spiritual interests of such of the congregation as may still adhere to the Presbyterian Church in England, and to take care not to compromise any legal or pecuniary rights which this Church has in connexion with the Presbyterian Church at Hexham."

After a discussion, the Synod declined to

furnish a certified copy of the report to the Presbytery of Newcastle.

An overture from the Presbytery of London, respecting any ministers or probationers of the United Presbyterian Church who might be desirous of joining this Church, and recommending that the Presbyteries should be authorized to deal with such cases without referring to the Synod, was then brought up and dismissed.

An overture recommending that Elders' Commissions should extend from Synod to Synod was then brought up by Dr. Hamilton, who said it was designed to meet the case of an extraordinary meeting of the Synod which, at present, could not be actually a meeting of the Synod, but only a convocation. It was referred to a committee, consisting of the Clerk of the Synod (Convener), Mr. Gillespie, Mr. Lamb, and Mr. Watson (River Terrace).

The Synod next called for the report of the Committee on the State of Religion but the Committee had no report to give.

This concluded the business of the Synod.

The Clerk moved that the thanks of the Synod be presented to all their kind friends in London for the hospitality with which they had been received, to the Committee who had the arrangements, and also to Dr. Hamilton for the kind and hospitable manner in which he had entertained them in his church. This was agreed to unanimously.

The minutes of this Sederunt having been read and sustained, the Moderator, in an appropriate address, offered his congratulations upon the cordiality and unanimity with which the proceedings had been conducted, and then declared the Synod dissolved.

EXTRACTS FROM THE OPENING CHARGE OF THE MODERATOR.

In entering on its business, it may be well to recollect one of the first principles most surely believed among us. We are not here in obedience to a mandate issued by the civil power, as if in our present capacity we were a department of the State, subject to the control and jurisdiction of our earthly rulers. We are not here at the suggestion of human wisdom, or of any of the principles of human policy, as if we were a self-originated, self-constituted body—one among the many combinations into which men enter for religious purposes. Neither are we here at the bidding of pleasure or gain, to solve questions, to regulate affairs, and to

pursue objects whose reference is limited by time and sense, as if we were only a secular institution, having nothing to distinguish us from the numerous organizations that are framed for worldly ends. We meet in the name of the Lord Jesus Christ. We meet in his name, because we have been separated to a work to which he has called us; because the office to which that work is attached is not of man's appointing, but of his; because the office and the work are in that Church which derives its existence from him alone, and to which he has given all its laws, and institutions, and privileges; and because the Word which he has left for the guidance of the Church plainly teaches that it belongs to the sacred functions with which we have been invested, to exercise government, as truly as to preach the Gospel, to administer the sacraments, or to watch for individual souls. The warrant, therefore, under which we assemble, is the authority of Him who loved the Church, and gave himself for it. The province within which we have here to move is not carnal, but spiritual; not the province constituted of the affairs of this life and its complex relations, but the province formed by matters affecting the consciences of men, the conversion of the world, and the edifying of the body of Christ; and the action we have here to take within such a province, under Christ's authority, is action springing from the right and the power of self-government, which Christ has made inherent in his own Church, and which he has bound his Church to exercise for the accomplishment of the great designs for which he has called it into being. So that, although our sense of infirmity be keen, although carnal elements may blend themselves with our nature, and although worldly accidents and worldly circumstances may here surround us and engage us, we are in the solemn position of holding directly of Christ, and of resting immediately on his word alone. To the height of this consideration, it is surely becoming that we should now seek to rise. To the force of this principle it is surely needful that we should now lay our hearts open. And this, not that we may magnify ourselves, not that we may assert prerogatives of our own,

not that we may exercise dominion of our own, but that we may realise our dependence in Christ, and our subjection to him, and that we may feel the sacredness of the trust committed to us, in the rights of his crown, in the keys of his kingdom, and in the interests of his people. For, if the prosperity of the Church at large be dependent on the closeness of its adherence to Christ, and on the fidelity with which it carries out the mind of Christ, we may be sure that the prosperity of our Synodical council will mainly turn on the maintenance of our living fellowship with Christ, and on the reliance with which we wait for grace to do his will.

While we cannot but admit that this is called for by the essential nature of our constitution as a Synod, we cannot forget that it is no less called for by the distinctive character of the work we have to do. That work is government. But in that government there are different elements. There is deliberation on the work of God in the midst of us, on the duties incumbent on us as a Church, on the opportunities afforded us for the fulfilment of these duties, and on the various modes of seeking their fulfilment. There is administration of the divers means which our Church supplies for the upholding of its ordinances, for the extension of its teaching, and for the salvation of a perishing world. There is judgment on the cases that may be sent to us for advice, on the questions that may be referred to us for settlement, on the evils that may call for rebuke, on the disorders that may require correction, or on the heresies and strange doctrines that may need to be driven away. And there is regulation of all plans and proceedings, of all instrumentalities and agencies, by the rules of Holy Scripture, so that the whole body of the Church may act in harmony, that its action may be as effective as possible, and that in its action all its members may be as free, as loving, as happy as can be contrived. All these things enter into the general task here required of us; and they are so to enter into it as that the tendency and the effect of the whole may be to defend the spirituality of our Church, to preserve its purity, to promote its holy fruitfulness, to extend

its Christian influence, to guide and keep its membership beneath the appointed covers and shelters of God's revealed truth, and to lift it, in its own place, nearer and nearer the height of the great service and glory to which the Church is called, as God's witness in an evil world, as the organ and representative of its unseen but living Head, as the body that reflects the image, and possesses the Spirit of its Lord and Saviour. But, if these things are to be, if designs like these are to get advancement from the engagements to which we are in this assembly called to address ourselves, is it not essential that we realise our connection with Christ, and that we keep our hearts alive to the conviction that apart from him we can do nothing? And if that be done, if we so look at our special work, as to look upward from it to the Master who has appointed it, can we hesitate to believe that it will go far to give simplicity to our purpose, elevation to our aim, grace to our speech, wisdom to our councils, weight to our decisions, energy to our actions, and to make our convocation—what it ought to be—a convocation of holiness and love?

Our resolution and our effort in this direction may reasonably receive an impulse from the thought that another year is gone, never to be recalled. This is not the place to speak of the tale of its results, for good or for evil, for riches or for poverty, or of the nature of the changes that it has wrought in us, or of the power of the discipline it has exerted over us. But, to think that it is passed, with all that it can witness for us and against us,—that it is measured off from the web of our life, with all its varying textures and varying tints,—that it has taken away its records of thought, of work, and of progress where we have no more to do with the writing of them, that it has left us at a point where fresh responsibilities are gathered upon our heads, where larger demands are made on our faithfulness and energy, and where the term of our opportunity is shorter than ever,—to do that, is to give presence to a consideration appropriate to the circumstances in which we are placed, and fitted to lead us to fresh application to that Lord with whom one day is as a thousand years and a thousand years

as one day, and who is the same yesterday, and to-day, and for ever.

In connection with such a thought it is hardly possible to forget that our fellow-workers are falling by our side, and entering on the rest that remaineth for the people of God. No matter what be the posts of service from which we come up hither, and no matter what be the varieties of toil exacted from us at these posts, we can scarcely leave them for this gathering, with its fraternal greetings and its ecclesiastical business, without remembering the partings that have occurred since last we met. There are few of us who cannot call up names that have lately become memories with us, but memories that we will cherish with love and veneration, and memories from which we will draw a stimulus to hearty consecration, and to unwearied zeal and industry, until we also rest from our labours; so that whether the night come upon us with slow and steady steps, or whether it come upon us suddenly when we think it is still noon, it may find us in the place where God has set us, with our work finished, with our life a witness to the truth, and with our death a triumph over the last enemy, and our entrance into the joy of the Lord.

Among these names I cannot refrain from specifying that of one whose prolonged sufferings drew to him the sympathy of all his brethren, whose warmth of heart and manliness of character endeared him to all his friends, whose accomplishments as a scholar and a theologian made him an ornament of our Church, and whose work as a preacher and a pastor has rendered important and lasting service to the cause of evangelical truth and of Presbyterian order in the town of Newcastle-upon-Tyne. Fathers and brethren, you will forgive me if I venture, in this place, to drop a word of love and honour in the name of one who may be justly regarded as the Calvin of his age, and who, as the successor of Chalmers, was but a few months ago the appropriate head and the chiefest strength of the first theological institution of a sister Church. Some of you fought side by side with him in former days in that memorable struggle for spiritual independence and for Christian rights and liberties, in which he was a foremost champion

and you shared with him in the glories and the sacrifices which the issue of that struggle involved. Many of us have sat at his feet in the school of the prophets, and given him there with pleasure and with pride that affection and admiration which after years have only deepened in our hearts, and which, I believe, none of his students will ever suffer to pass away. And all of us have been witnesses of the eminent power with which he has maintained great Scriptural causes, and risen up in defence of the general interests of the Church of Christ against the stoutest adversaries. Moreover, his interest in the welfare and progress of our Church was so lively, and his work in behalf of that doctrine in theology, and that polity in government, with which our Church is identified, was so conspicuous, that we cannot restrain the feeling of being at one with the Free Church of Scotland in lamenting his loss. It is not often that any Church has such a man to lose. Endowed with intellectual might like some of the great Reformers whom he has so nobly vindicated, enriched with the choicest treasures of sacred erudition, master of the arts of reasoning and instruction, baptized with the spirit of Christ, consecrated to the service of Christ, and spending his life in labours whose range was among the widest that a Christian minister could reach, and whose results were among the highest that a Christian minister can ever hope to achieve, he was one of the most precious gifts bestowed by Christ for the work of the ministry, and he has left behind him a name that will be fondly cherished by thousands of the generation that now is, and be handed down to future times along with those of Thomson and M'Crie, of Welsh and Chalmers, in immediate connection with the revival of a languid Church, the restoration of forgotten truth, and the advancement of the Saviour's cause, to an extent that has been felt far beyond the limits of the Scottish nation. And if in view of the dispensation that has taken away such a master in Israel as Dr. Cunningham, and such a brother in our own Church as Mr. Duncan, we may well say, "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men;" we may

also say, by the grace of God, that we will quit ourselves like men, make full proof of our ministry, and rise to an exalted measure of industry in the work given us to do. For, if the time be short—if the Master be at the gate—if our lot be cast in an age when ease and quiet are little to be thought of—if old errors are appearing under new forms—if controversies long ago settled are being re-opened—if bold speculation be assailing the evidence of the faith with weapons heretofore unknown—if the most vital doctrines of the faith are being set aside and shorn of their distinctive force and meaning under the plea of delivering them from "traditional language and conventional methods of treatment"—if the very records of the faith are threatened with a loss of their authority by an ethical or intellectual supremacy set over them, on the one hand, or with the loss of their trustworthiness by an unsound and presumptuous criticism, on the other—and if there be on every side of us the cry for more power, for deeper culture, for richer harvests in the Christian field,—we have need to clothe ourselves with the armour of those who have done exploits in the cause of truth, and to walk in the footsteps by which they have gone from the toils and the conflicts of the faithful, to the blessedness and the rewards of the righteous.

SPEECH ON THE BICENTENARY, DELIVERED BY THE REV. DR. M'CRIE.

At the present time, when all eyes are turned back to the ejected ministers of St. Bartholomew's Day in 1662, we Presbyterians in England occupy a peculiar, an important, and, if I may use a modern phrase, a proud position. Since that time Presbyterianism has gone into abeyance, almost out of sight in England; the very name Presbyterian, so far as it is known, has fallen into disrepute, as the designation of a sect known only by its repudiating what all others hold in reverence—the deity of the Church's Head and the atoning worth of his sacrifice. But now in this Bicentenary movement, in which all classes of evangelical Nonconformists take such a lively interest, the attention of all England has been turned to the men

whom we hail as our ecclesiastical ancestors; their memorials are industriously sought out and revived; and they are held up to public admiration as models of ministerial fidelity and worthy martyrs to conscience.

It would be strange indeed, if, at such a season as this, we alone, of all religious bodies in England, should hold our peace, and if, when assembled in Synod, we should fail to recognise our near kinship to the men whom all around us are delighting to honour.

That the Ejected of 1662 were mainly Presbyterians is a fact beyond all reasonable dispute. Baxter, indeed, tells us that the name was generally applied to all who were opposed to high prelacy, however much they might differ in their views as to Church government. But the fact that they all went under that designation is sufficient to show the wide prevalence of our principles, as well as the well-known fact that the corporations in large towns were chiefly composed of Presbyterians, and that to exclude them the Corporation Act was passed, requiring all the members of such bodies to abjure the Solemn League and take the Sacrament according to the order of the Established Church; the fact, too, that it was the Presbyterians, as the friends of constitutional monarchy, that restored Charles, as he himself afterwards avowed before the House of Lords, when he reminded them that "if it had not been for these men, neither he nor they would have been there that day"—a fact which I would pit against the sneering question that has been put in reference to the ministers ejected from the Church of England, "How did they get there?" for I would just ask in reference to the Parliament of 1662, How did the King get there? How did the Lords get there? And, my lord bishops, who are now in such high feather and crowing so loudly—How did *you* get there? In short, it was with the Presbyterians only that Charles sought to negotiate, and who were summoned to meet with the bishops in the Savoy Conference, to revise the Liturgy, and make such necessary alterations as they might agree upon.

It may be said, perhaps, that these Presbyterians virtually surrendered their principles when they agreed to

minister under diocesan Episcopacy. But though some of them could have gone further than others in submitting to that government, when enforced by law, they all refused to take the oath of canonical obedience; they all stood up for the right of pastors to govern their respective flocks; and the plan of government which they proposed conserved all the essential principles of Presbytery to such a degree that one of the clergy observed to the King, that if he agreed to that plan "he would unbishop his bishops." But perhaps the best answer to such an insinuation is, that they suffered to the loss of their livings, the spoiling of their goods, the imprisonment of their persons, and the ruin of their families, rather than renounce their Presbyterian ordination. None took higher ground on this point than the English Presbyterians, and from none have we received more complete and learned vindications of Presbyterian government. I refer particularly to the two well-known treatises—the "Jus Divinum Ministerii Evangelici," and the "Jus Divinum Regiminis Ecclesiastici"—in which ordination by Presbyters is shown to be most agreeable to the Scripture pattern.

There can be no question that it was the Presbyterians who, to use a phrase of the times, were most *struck at* in that part of the Act of Uniformity which required all who ministered in the pulpits of the Church to be episcopally ordained. And here it is worthy of remark that, by adopting this principle for the first time, the Church of England was carried a step further back in the retrograde march of intolerance than ever she had been before. For although individual bishops, such as Bancroft in the reign of Elizabeth, and Laud in the time of Charles I., held the divine right of Episcopacy, the first reformers of the English Church admitted only two orders to be of Divine appointment, viz., bishops and deacons, a presbyter and a bishop being, according to them, but two names for the same office; the best defenders of Episcopacy, such as Hall and Hooker, were of the same opinion; and the ordination by Presbyters in the Church of Scotland and the Reformed Churches abroad, was held as valid, both in the Church and by the law of the land.

The bearing of this fact on the Ejection of 1662 is very important. It shows, in the first place, that the Presbyterian ministers who were previously in possession of livings in the Church, had as valid and legal a claim to these livings as any who had received Episcopal ordination. And it shows, in the next place, that, by the Act of Uniformity, which made Episcopal ordination indispensable, a radical change was introduced into the constitution of the English Church—a change condemned by the holiest and best of her sons, her founders, her martyrs, and her defenders—a change which closed the door against communion with all the other Reformed Churches, and only brought her into nearer accord with the Church of Rome, which repays the compliment by denying the orders of the English Church, and reducing her clergy when they flee into her bosom to the rank of *laymen*.

I do not now dwell on the characters of our ejected fathers; so much has been said of late on this subject that it has become familiar to us all. There are only two points which, before sitting down, I would notice very briefly. And first, they have been often charged with intolerance, and much has been said to deaden or neutralise our sympathies with the men by representing them as having embraced persecuting principles, and as having been quite ready, had they been in power, to put the same bitter chalice to the lips of their adversaries, which they were now called themselves to drink. We grant that some of the fiery zealots of a former time had written in violent and reprehensible language against the toleration advocated by others. And no party had as yet adopted the wide views as to toleration now held. But the truth is, that the Presbyterians of 1662 were a different class from the Presbyterians of 1643 to 1648. In the course of twelve years a great change had come over them—a change indicated even in their outward appearance. For let any one survey the portraits of the men during the two periods; let us survey the Solemn League men of the one period, with their solemn, lank, lugubrious visages, like those of men with whom long days of fasting were not merely metaphorical, but days of downright bodily abstinence, spent in prayers of two hours'

and sermons of four hours' duration—with their closely-cropped heads, and beard and moustache frowning ominously over the starched ruff, like a *chevaux de frise*—and what a difference between them and the portly, close-shaven, well-conditioned men of the Restoration, with their flowing ringlets or full-bottomed wigs, who seem, from their portraits, to wish well to all the world around them. Richard Baxter is the only remaining type of the former school; and he tells us, very good-humouredly, that Chancellor Hyde said to him, if he had been but as fat as Dr. Manton, all would have gone well: to which the redoubtable Richard replied, that if his lordship would teach him the art of growing fat he would find him not unwilling to learn by any means.

But, seriously, the men who expressed themselves well content with the King's declaration from Breda, "granting liberty to tender consciences, and that no man should be disquieted or called in question for differences of opinion which do not disturb the peace of the kingdom," cannot well be considered as intolerant. And Baxter distinctly says, in reference to the toleration which the King wished to introduce on behalf of the Papists, whom he craftily mixed up with other sectaries—"We felt ourselves in a strait: if consented to, it would be charged on us that we spake for a toleration of Papists and sectaries; if we spake against it, all sects and parties would be set against us as the causers of the sufferings, and *as a partial people, that would have liberty ourselves, but would have no others have it with us.*"

The only other point I shall touch upon is the charge of dishonesty which it has been alleged is brought, implicitly, if not explicitly, against modern Conformists. While our position as Nonconformists plainly says that *we* cannot see how *we* could, with a good conscience, minister in the communion of the English Church, any more than our Puritan fathers could, we do not thereby presume to dictate to the consciences of other men. "To their own Master let them stand or fall." One thing is certain, that the ejected Presbyterians of 1662 never, even by implication, accused their conforming brethren of

acting a dishonest or disingenuous part. At the same time, we cannot but lament that there should be so little disposition shown to reform abuses, to rectify what all must allow to be fair grounds of conscientious objection to thousands upon thousands of their fellow Christians, and such a determination to cleave to forms and restrictions which they know have alienated the affections of so many

from the Establishment. Leaving it to others to follow the light of their own consciences, let it be our part to lift up the fallen standard of Presbyterianism in England, and by showing it to be the standard of peace as well as of truth, of liberty as well as of order, of beauty as well as of bands, let us so commend it that all who are right-hearted may follow after it!

Missions.

Report of Foreign Missions Committee to Synod, 1862.

CHINA.

Amoy has proved to be one of the most interesting fields for missionary effort in China, and nowhere has the labour expended been requited with more encouraging results. Besides the agents of the London Missionary Society and our own brethren, Messrs. Douglas and Swanson, there are there stationed five representatives of the Dutch Reformed Church of America. These last in theology and ecclesiastical polity are almost identical with ourselves, and from the outset the co-operation between them and our own missionaries has been so close and intimate that in the case of some of the

stations it is difficult to give statistics which shall distinguish the separate agencies. It may suffice to mention that the congregations at Amoy itself and at Chioh Bay are under the immediate care of the Dutch Reformed Mission, whilst the congregations at Pechuia and Bay-pay are the special charge of the English Presbyterians, as are also the stations at An-hai and Emung-kang, where, however, the converts have not yet been organised into a distinct and separate church-fellowship. With this preliminary explanation, we submit the following tabular summary of the church-membership at the close of 1860 and 1861 respectively:—

	Native helpers sustained by mission.	Elders.	Deacons.	No. of Church Members Jan. 1st, 1861.	Members received during 1861.	Died.	Excommunicated.	No. of Church Members, Dec. 31st, 1861.	Under suspension.	No. of Infants baptized during 1861.	Colporteurs sustained by native churches.
First Church at Amoy	3	4	4	102	24	2	2	122	4	13	1
Second do.	2	4	4	78	13	1	1	89	1	11	1
Church at Chioh Bay	2	4	4	47	5	—	—	51	3	5	1
Church at Pechuia	2	—	—	25	3	1	—	27	1	3	—
Church at Bay-pay	2	2	3	33	6	1	1	37	3	3	—
Station at An-hai	3	—	—	7	23	1	—	29	—	4	—
				292	74			355		39	

In connection with these Presbyterian missions alone there are now 355 members, and the accessions of the year have been upwards of 70. It is gratifying to know that the membership in connection with the London Missionary Society is equally numerous; so that in this locality a large and

important Christian community is rapidly rising. Nor are there many congregations at home which can record a progress and spiritual prosperity proportionate to that with which it has pleased the Lord to visit the Church at Amoy. Since these statistics were received, a native church has been

founded at Chang-chew. Early in the present year, Mr. Douglas and Mr. Rapalje, of the Dutch Reformed Church, paid to that city two successive visits conjointly. On the first occasion Mr. Douglas baptized six men, and on the last Sabbath of February, Mr. Rapalje baptized three women and one man.

Some of the facts tabulated in the foregoing summary are full of promise for the future. The number of Christian households must be considerable where, in the course of a single year, 39 infants have been admitted into the Church by baptism; and it is a good sign of the solid and self-governing character of the Chinese people that already this Church has supplied itself with 16 elders and 15 deacons. It is a token still more hopeful for the future that they show their anxiety to impart to others the blessings which itself has received. Although so recent a conquest from heathenism, the Church at Amoy already shows the missionary spirit. It will be remembered that the Church at Bay-pay was originally planted by the affectionate and self-prompted efforts of native Christians from a neighbouring village; and now in its turn Bay-pay has passed on to Chang-chew the light which itself received from Pechuia. It is also pleasant to remember that Si-Boo, who has been so useful among his countrymen at Singapore, is one of the first-fruits of our mission; and besides the native helpers sustained by the mission, it will be observed that three colporteurs are sent forth and supported by the native churches. But the severest of all tests is persecution. To this ordeal many of the converts in China are subjected. The station which at present suffers most severely is An-hai. There, during the confusion of a fire in the neighbourhood, the place of worship and the houses of several of the Christian inhabitants, were broken open and robbed; and now Song, one of the most prominent church-members there, is under arrest, and, through a cunning and vindictive conspiracy, is in danger of losing his earthly all. It is the policy of the adversary to bring against the Christian, accusations such as cannot secure for them the protection of foreign powers, and these are supported in the most unscrupulous

fashion by forged documents and false witnesses.

The last accounts received from Mr. Burns were dated from Foo-chow on the 10th of February. He had been anxious to find opportunity thence to visit Formosa; but as yet he had not been enabled to accomplish his purpose. In the meanwhile, he had found openings for usefulness in the neighbourhood of Foo-chow. "Since I last wrote," he says, "I have been chiefly in the country, in a large town of thirty or forty thousand inhabitants, situated at a distance of eight or nine miles from Foo-chow. Its name is Nang-sen, or South Island. It has been often visited by missionaries, but every effort to rent premises for preaching the Gospel had failed; and, as a last resort, for some time past the mission of the American Board have rented premises some miles beyond the town, and too far removed from the mass of population—premises far from the locality as well as disadvantageously situated. I felt it my duty to try to find a location in Nang-sen, and about four weeks ago set out on Saturday for that place, accompanied by a Christian servant and another native Christian, both members of the American Methodist Episcopal Mission here. Our way was most wonderfully opened, so that half-an-hour after our arrival we had succeeded in renting very suitable premises, and, partly by the kindness of neighbours, who lent us various articles, and partly by purchasing, before night we were fully established in our new quarters. . . . The opportunities for preaching have, as yet, been very favourable, and we trust that the Gospel may take root in that important town. The agents of the American Board will, I expect, move to this new position from the premises beyond, which they have hitherto occupied; but while I am permitted to remain in this quarter, I shall, of course, do all that I may be able, to aid in carrying on the work."

A short time ago the Committee were sorry to learn from Mr. Grant that his services would no longer be available to this Church, from a change in his views on the subject of infant baptism. The loss of this excellent missionary is the more calamitous from occurring at a time when the call for

more help at Amoy is so urgent. In one of his last letters, Mr. Douglas writes: "We are earnestly longing for news of some re-inforcement. Our number is small—only Mr. Swanson and myself—especially in a climate where health and life are so very precarious. We have just now been solemnly reminded of this by the death of our beloved sister Mrs. Talmage, of the American Mission, who fell asleep just two days ago. Her removal is a heavy blow to us all, both as missionaries and as Christian friends." But hitherto, although they have had zealous coadjutors in our own esteemed professors, as well as in the heads of the Free Church Colleges, your Committee have entirely failed in finding new labourers for the Chinese field. Considering the inviting character of that field, with its unequalled exigencies, this lack of labourers is a subject for much grief, not unmingled with amazement.

The blame, however, is perhaps our own. We have failed to keep our people intimately and affectionately acquainted with the work of God in China, and our appeals for help to the brethren there have not been sufficiently directed to Him who can raise up and make willing his own servants. It is not to the "labourers" but to "the Lord of the harvest" that we are directed to "pray" when the labourers are few.

Meanwhile, it is most gratifying to find that there is no flagging of the Church's efforts. The income of the year was £2,500, in which the contributions of our children and Sunday scholars amounted to £270.

And if any element of encouragement had been wanted, we should find it in the constant and abounding zeal of our friends in Scotland. The annual meetings held in Edinburgh, Glasgow, and Aberdeen, have numbered large audiences, and have enlisted in the advocacy of the Chinese Mission many of the men whom Scotland delights to honour.

INDIA.

THE Mission at Rampore Bauleah is commenced. The Rev. Behari Lal Singh arrived there on the 20th of March, and proceeded at once to take

steps for opening a native school in the immediate neighbourhood of Bauleah. The principal men of the village had agreed to give, on perpetual lease for school premises at the rent of nine rupees per annum, a piece of ground somewhat exceeding an acre; and on the first day of last month it was the purpose of our friend, with his native assistants, to commence the work of teaching. He had found on the part of the parents a general willingness to send their children to school; nor is there likely to be any change in this feeling until their heathen prejudices are roused by actual cases of conversion.

For this station, so open and so entirely unoccupied, the Committee is anxiously endeavouring to secure a European missionary. As the Synod is aware, besides providing school premises, a few generous friends have agreed to contribute £300 per annum towards the support of native teachers.

Rampore Bauleah, 4th April, 1862.

MY DEAR SIR,—It affords me sincere pleasure to be able to address you from the present scene of our humble labours, and that, too, in the enjoyment of ordinary health, tested by the attempt to overtake a good deal of miscellaneous business necessary at the outset of our operations. From my letter to my esteemed and beloved friend Mr. Hugh Matheson, you will have learned that the first Christian vernacular school at the English Presbyterian Church was opened in the name of our God, on the 1st of this month, with ten pupils. The number has subsequently risen to sixteen. They assemble at present under the shade of a thatched roof, supported by bamboos, which does not, however, afford good shelter from the oppressive heat and the deluging rains. As soon as I am able to secure a piece of land, either from the Government or the native land-holders, and erect a suitable hut, which may hold out the prospect of retirement and protection, I have reason to believe the number of boys will come up to more than we have ventured to anticipate. I have received applications from various parts of the district to establish Christian Vernacular Schools, which I hope to comply with as soon as our present school has been raised to a state of efficiency. I am glad to inform you that a few villagers have promised to confide their daughters to the training of your agents, but the difficulties connected with female education in a district like this are so great that I must not be hasty or over-sanguine. In the meantime

I commend this object to the prayers of our Church; more especially to the prayers and sympathies of the Ladies' Association in connection with the English Presbyterian Church; upon them the degraded females of Ragshai have particular claims. I announced to you in my last letter the appointment of a native brother to help me in preaching the Gospel in the vernacular. A hopeful commencement will, I trust, be soon made in this most important department. At present other duties, no less important and necessary, take up much of our time and strength. But although we are not able to do much in this direction yet, let me assure you that we shall endeavour to do the best we can. For two or three days we have been visiting a Mohammedan of respectable character and ability. He is by birth a Hindu, but being an intelligent and well educated man, he soon perceived the folly and sinfulness of idolatry. In this state he remained for many years, when he fell in with some Mohammedans, who read and expounded to him the sum and substance of the Koran. Perceiving that Mohammedanism inculcates the unity of God and the evils of intemperance, he believed in it. At present under the convictions of sin, he feels somewhat uneasy and restless, and strives to get quit of it, but with only partial success. . . . May the example of his excellent Christian master, as well as the instructions which he receives from us, be blessed to the conversion of his soul.

You will be glad to hear that I have succeeded in getting an old house belonging to a Roman Catholic, who has left this place. We have to pay 20 rupees rent per mensem, besides laying out 72 rupees for repairs and some additions for the accommodation of all your agents. In all we shall have to pay 312 rupees this year, or 26 rupees per month for twelve months. I trust I am right in putting down this sum in my monthly bill, as the house-rent for native agents has been sanctioned in the list which was sent to me by Dr. Hamilton and Mr. Hugh Matheson.

Last Saturday this part of Bengal was visited by a terrific storm, in consequence of which 250 persons have been killed, and 150 wounded, besides 400 cattle destroyed, and several large trees rooted out of the ground. The heavy and dangerous squall swept away part of my hut, and threatened further danger, but the Lord said to the fierce wind, "Be still," and a few hours afterwards there was a perfect dead calm.

I have not called on Mr. — as yet, as he has sustained an irreparable loss in the premature death of an only son, who was my fellow-passenger during part of the voyage. It appears that on last Saturday he had gone out to shoot some wild fowls in a native boat, which was upset during the violent

gale, and he, with Mr. Smith, an engineer, was drowned. This melancholy event has cast a gloom over the friends and relatives of the deceased.

BEHARI LAL SINGH.

CORFU.

MANY members of our Church have all along taken a deep interest in God's ancient people, and of late it has been pressed on the Synod that new efforts should be made on their behalf. Partly in consequence of this urgency, some were disposed to transfer Mr. Charteris to Italy or some other station where the Jewish field is more promising, and last Synod gave notice to the Committee to effect this transference should they deem it desirable. The result, however, was an expression from so many quarters of the loss which the cause of the Gospel, and which our Presbyterian countrymen would sustain in the removal of your missionary from Corfu, that the Committee entered into a correspondence on the subject with the colonial committee of the Free Church of Scotland, which resulted in that committee agreeing to pay £70 a-year towards his salary, so as to secure the continuance of his services. The decision, which retains Mr. Charteris in his present sphere, has been hailed with the liveliest satisfaction, not only by the soldiers and civilians of our own communion, but by evangelical Christians of every class in Corfu.

In a recent letter, Mr. Charteris makes some remarks on the present state of feeling amongst the Hebrew race, which, coming from such a quarter, are worthy of all attention; and the suggestions with which he concludes are earnestly commended to the originators of this mission—the ladies of the Presbyterian Church of England:—

"It is true, I do not expect much fruit from this small corner of the Jewish field; but, take a wide survey of the Jewish world, and point to tangible and permanent results at any place. I have not lately read of them in any of the news of the Churches, and in the Jewish periodicals I see little of that poverty of spirit which brings the soul near to the kingdom of heaven. On the contrary, I see no-

thing but pride in their nation—pride so great in Britain, where their Rothschilds and Montefiores are so rich and influential; so great in France, where a Jew is Chancellor of the Exchequer, and has even set the iron-witted Emperor to 'do sums in reduction;' so great in America, where on either side leading statesmen and generals are Jews. The Jewish journals also earnestly plead for the progress of both male and female education within their own community and without foreign interference, by means of Israelitish liberality. Some progress in these objects may be expected, and here it is very desirable that the Jews, both male and female, were able generally to read the Hebrew and Italian

Scriptures, which they cannot do; at least, the mass of the growing-up boys are very ignorant, and for years there have been scarcely any schools for girls even of the more respectable parents, whose sons are from necessity somewhat educated. From the advocacy of female education by Jewish journalism, I do not expect much result. In Corfu it is likely to be '*vox et præterea nihil.*' If such should be the mind of the Synod, I would try. I might be able to do a little by local effort. The Free Church ladies might join with those of the English Presbyterian Church; and I see no reason why some of the London societies might not be asked to supplement your resources."

EDITORIAL.

THE long account of the Synod contained in this number will be accepted by our readers as a substitute for other ecclesiastical intelligence. We congratulate the Church on the good spirit which characterised the discussions, and on the progress, in all departments, indicated by the reports. That from the Foreign Missions Committee appears this month, and the others will follow. One of the principal features of the recent Synod is derived from the extremely practical speech of Dr. Candlish, who proposed that the Free Church which he represented should be applied to for the loan of ministers of high standing and distinguished pulpit gifts, to aid in the extension of our Church in England. To this the Synod has replied by sending a strong deputation to Edinburgh, whose chief care will be to reduce the hint to its practical results. The Free Church will only act in accordance with the soundest policy as well as her Christian duty, in giving the Synod all the aid, both in men and money, which she can, that new stations and congregations may be established in the numerous fields now requiring the services of our Church. Ireland, too, will aid the movement. The plan pursued by the United Presbyterians, in London and in Bristol, offers to our Church, assisted in this way, the best example. We must no longer aim at multiplying weak charges, but by liberal encouragement try to make those we establish self-supporting and prosperous, almost from the first.

The cause of union with the United Presbyterians has not on this occasion apparently advanced. A feeling seems to prevail that the movement has met with little sympathy from the other side. The overtures so frankly made by our Synod have certainly been discouraged by the cold reception they have met with among the English Presbyterians of the United Presbyterian Church. We have found the state of feeling by no means so favourable south of the Tweed as it is in Scotland, and the deputation, composed as it was of members from both quarters, bears out the distinction; Drs. Robson, Lindsay, and Thomson, from Edinburgh and Glasgow, giving no uncertain sound as to the importance of detaching their English brethren from their Scottish connection in order to their forming with us a strong English Church; while, on the other hand, the Rev. Mr. Scott and his Elder, Mr. Stitt, from Manchester, spoke in terms indicating either a great unwillingness or the existence of insuperable difficulties. This may prove nothing more than that a longer delay must be submitted to than sanguine spirits had expected, and we trust nothing will discourage any among us from the use of all proper means for neutralizing every obstructing element which prejudice or mutual misunderstanding may have occasioned. Neither party can well afford the waste of strength which separation involves.

The extract which we have given from the Moderator's eloquent charge, and that from Dr. M'Crie's speech on the Bicentenary, will be read with interest.

We have to remind correspondents of the great importance of early intelligence, and especially to request our kind friends to whom our readers are indebted for regular accounts of Presbyterian proceedings, to give us as prompt and as full a detail of meetings as possible.

A SCOTTISH SABBATH.

A SECOND distinguishing feature in the Sabbath-keeping of Scotland consists in the fact, that we consider the entire Sabbath to be specially and equally consecrated to religion. The length of the sacred day we believe to be just the same as the length of common days. We know nothing of the distinction of "canonical hours," as if one part of the day were in any degree more hallowed than another; and all such distinctions we are accustomed to regard as a pernicious and presumptuous tampering with Divine rule, a narrowing of our charter—not indeed of inglorious idleness, but of holy rest. But while we look upon every part of the Sabbath as a dedicated thing, in the sense of our abstaining from all such secular employments and recreations as would be lawful on other days, its religious exercises are wisely and happily diversified; and in this allotment of the Sabbath's holy work, very much is left to the discretion of individuals and of churches. This statement, I believe, may do something to remove one injurious and prevalent mistake regarding our Scottish manner of keeping the Lord's-day. Were I to describe a well-spent Sabbath-day, such as is spent by thousands of men in Scotland who are the salt of our land and the life and glory of our churches—such as was spent by the best of the English Puritans two hundred years since, often leading them to confess, at the close of such a day, "Surely if this be not heaven, it must be the way to it"—I should paint it in some such manner as the following:—The good man rises from his slumbers to realise the fact that it is God's day of sacred rest, and to open his mind to its devout associations. There is an unwonted stillness in the streets, and in the fields all around him, which that day only brings. The care of the body is not unheeded, and there is even a double attention to cleanliness and to taste in his attire; secret devotion is more prolonged than on other days, as it is more undisturbed, the family is in due time summoned around the frugal meal, it being perhaps the only day in the week in which they all meet at the same board; kind words and affectionate counsel are interchanged; events in the family history are alluded to, and made the theme of edifying reflection; family-worship follows, and on this occasion the little

family choir is unbroken, and sends up its full-voiced praise to heaven. The time has come for joining the companies that are already crowding to the houses of prayer. A brief interval, and a second frugal meal follows, and there is another ascent to the temple to worship God. Then comes the happy Sabbath evening, in which the Christian parents gather their children around them for religious instruction, and for recalling and reviewing the lessons of the sanctuary. Domestic affection has time to expatiate and grow in that Sabbath atmosphere; the Bible and other religious books are read; psalms and hymns are joyfully sung. Mercy joins her work with that of piety; the sick and the sorrowful are visited and comforted; neglected children are taught in the Sabbath school; unreclaimed masses ere evangelised in the mission district. The family once more re-assembles at the evening meal, and the Sabbath is closed with family-worship, meditation, and secret devotion; and as the members of the household pass away to their nightly rest, it is felt that its hours have not been wearisome or unprofitable, but that they have in truth been all too short for the blessed work that was to be done in them. Of all the bold pictures in which certain of our modern novelists have indulged, there is none in which they have allowed their imaginations a more wild and unwarranted licence than in the pictures with which they have entertained their readers of a Sabbath in a Scottish family. These pictures have been creations rather than caricatures. And there have been travellers who have become writers of fiction when they have touched on this subject, and who have quite equalled the novel-writers in the liberties they have taken with the simple truth. One writer, presuming, we suppose, on the safe distance of his readers from the scene which he describes, gravely informs them that in the city of Edinburgh all the window-blinds are kept carefully closed during the whole of the Sabbath, as if to attemper the gloom of the house to the gloomy state of mind of its inmates, and describes the little children as cowering under a vague sense of awe, and dreading to indulge even an innocent smile. Men who write thus may safely be affirmed never to have spent a single Sabbath-day in a religious family in Scotland.—*Dr. A. Thomson.*

THE ACCOUNTS

OF THE

PRESBYTERIAN CHURCH IN ENGLAND,

For the Year ending 31st December, 1861,

WITH THE TREASURERS' REPORTS.

By appointment of the Synod the Annual Collections for the Schemes take place as under:—

Third Sabbath in February—*Home Mission.*

Third Sabbath in March—*Synod Fund.*

Third Sabbath in May—*Foreign Missions.*

Third Sabbath in August—*School Fund.*

Third Sabbath in November—*College Fund.*

Treasurers for the above Funds,—

ROBERT BARBOUR, *Treasurer for Home Mission.*

ARCHIBALD T. RITCHIE, *Treasurer for College.*

HUGH M. MATHESON, *Treasurer for Foreign Missions.*

GEORGE DUNCAN, *Treasurer for Synod Fund.*

JOHN JOHNSTONE, *Treasurer for School Fund.*

ACCOUNTS OF THE PRESBYTERIAN CHURCH IN ENGLAND,

For the Year ending 31st December, 1861.

PRESBYTERIES, &c.	School Fund.	College Fund.	Home Mission.	Foreign Mission.	Synod Fund.	Totals.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Presbytery of Berwick.						
ANCROFT MOOR ... Jas. K. McLean ...	1 0 0	0 14 9	1 2 6	0 12 5	1 10 0	4 19 8
BELFORD ... D. Terras, M.A. ...	1 10 0	0 16 0	1 18 0	2 3 0	0 15 0	7 2 0
BERWICK ... Peter Thomson ...	1 6 0	1 10 0	1 10 0	3 0 0	3 0 0	10 6 0
ETAL ... Thos. Robinson ...	...	2 15 5	3 13 6	7 16 6	2 2 0	18 7 5
HORNCLIFFE ... Peter Valence ...	1 5 0	0 16 0	1 7 0	1 0 0	1 10 0	5 18 0
LOWICK ... John Fraser ...	1 10 0	1 9 0	2 2 0	1 9 0	1 10 0	8 0 0
NORHAM ... William Haig ...	1 4 0	1 7 0	1 0 0	1 0 0	1 10 0	6 1 0
N. SUNDERLAND... Donald Munro, M.A. ...	0 12 0	...	1 5 0	...	...	1 17 0
TWEEDMOUTH ... Andrew Cant, clerk	0 18 0	0 14 6	1 0 0	0 18 0	1 10 0	5 0 6
	9 5 0	10 2 8	14 18 0	17 18 11	13 7 0	65 11 7
Presbytery of Birmingham.						
BIRMINGHAM—						
Broad-street ... J.R. Mackenzie, D.D. ...	8 0 0	...	...	2 9 0	3 0 0	13 9 0
New John-street T. Macpherson, M.A. ...	...	...	3 0 0	...	1 10 0	4 10 0
CHELTENHAM ... Geo. Lewis, clerk ...	4 3 0	8 0 0	20 14 4	20 14 4	3 0 0	52 8 8
LUDDLEY ... Geo. Lewis, clerk ...	4 3 0	4 0 0	5 0 0	5 4 0	3 0 0	21 7 0
ECCLES ...	...	...	0 15 0	...	...	0 15 0
HANLEY ... John Crowe ...	...	...	...	10 5 7	1 10 0	11 15 7
MICHAELCHURCH... ..	...	...	...	0 16 0	...	0 16 0
SMETHWICK ... ..	...	...	...	...	...	...
STAFFORD ... P. R. Crole ...	...	...	2 14 3	...	...	2 14 3
	12 3 0	12 0 0	32 3 7	39 8 11	12 0 0	107 15 6
Presbytery of Cumberland.						
BRWCASTLE ... William Tweedie ...	...	...	1 0 0	...	1 10 0	2 10 0
BRAMPTON ... Peter Taylor ...	1 0 0	...	1 0 0	0 19 6	1 10 0	4 9 6
CARLISLE ... William McIndoe... ..	...	0 16 0	1 1 0	...	...	1 17 0
HALTWHISTLE ... James Anderson ...	...	...	...	0 12 1	...	0 12 1
MARYPOET ... William Harvey ...	...	...	1 7 5	0 14 5	...	2 1 10
WHITEHAVEN ... Joseph Burns, clerk ...	1 10 0	1 10 0	2 14 0	5 6 6	3 0 0	14 0 6
WORKINGTON ... David C. McLeod ...	...	...	1 5 0	1 3 0	1 10 0	3 18 0
MISCELLANEOUS ... ..	...	0 10 0	...	...	...	0 10 0
	2 10 0	2 16 0	8 7 5	8 15 6	7 10 0	29 18 11
Presbytery of Lancashire.						
BIRKENHEAD ... R. H. Lundie, M.A. ...	23 14 0	24 10 0	47 19 6	42 19 6	6 0 0	145 3 0
BOLTON ... John Clelland ...	...	...	4 0 0	...	3 0 0	7 0 0
BRADFORD ... ..	...	...	2 0 0	...	...	2 0 0
CHESTER ... William Hunter ...	3 5 0	...	2 11 0	3 17 0	3 0 0	12 13 0
CREWE ... D. Belloch ...	0 15 0	0 15 0	2 15 0	...	1 10 0	5 15 0
DOUGLAS, I. of Man James Cleland ...	1 1 0	1 10 0	2 0 0	2 2 0	1 10 0	8 3 0
LEEDS ... Nason Brown ...	...	...	1 0 0	...	1 10 0	2 10 0
LIVERPOOL—						
Canning-street... J. R. Welsh, M.A....	27 8 6	33 17 6	47 14 6	64 11 0	12 0 0	185 11 6
Islington ... V. M. White, LL.D. ...	13 13 0	17 15 9	20 6 4	31 13 0	6 0 0	89 8 1
St. George's	7 12 0	27 19 7	24 8 9	19 16 7	6 0 0	85 16 11
St. Peters ... James Paterson ...	...	6 0 0	27 1 3	15 0 0	6 0 0	54 1 3
Trinity ... Geo. Johnstone, M.A. ...	...	...	...	5 19 6	3 0 0	8 19 6
MANCHESTER—						
Ancotts... ..	...	...	5 10 1	17 14 6	3 0 0	26 6 7
Grosvenor-square Alex. Munro, D.D. ...	12 19 7	27 19 2	61 8 0	65 16 3	12 0 0	180 3 0
St. Andrews ... J. C. Paterson ...	5 0 0	20 0 0	44 6 6	46 9 5	6 0 0	121 15 11
Salford ... J. T. Davidson ...	3 10 0	5 0 0	4 0 0	7 0 0	3 0 0	25 10 0
Trinity ... William McCaw ...	5 0 0	27 0 0	52 15 0	19 10 0	6 0 0	110 5 0
PAEK GATE ... McDonald Halket... ..	...	7 0 0	13 1 0	16 0 0	3 0 0	39 1 0
RAMSBOTTOM ... A. McLean, P.D. ...	...	...	...	8 0 0	...	8 0 0
RISLEY ... Thomas Robinson... ..	1 3 10	0 16 0	0 17 0	1 0 9	1 10 0	5 7 7
ROCKFERRY ... D. Henderson ...	3 2 10	12 18 1	11 19 2	20 9 11	3 0 0	51 10 0
SHEFFIELD ... James Breakey ...	...	...	10 0 0	8 10 0	...	18 10 0
SWINTON ... ..	...	...	...	...	...	...
WARRINGTON ... Andrew Inglis ...	2 0 0	2 10 0	3 17 7	2 17 7	1 10 0	12 15 2
WHARTON... ..	0 14 6	...	0 15 0	...	...	1 9 6
WIGAN ... David Blyth ...	...	...	2 3 0	...	1 10 0	3 13 0
MISCELLANEOUS ... ..	...	103 0 0	...	...	...	103 0 0
	110 19 3	318 11 1	395 8 8	399 9 0	90 0 0	1314 8 0
Presbytery of London.						
ALDEENEY ... Walter Wright ...	...	...	0 10 0	...	...	0 10 0
BOURNEMOUTH ... H. McMillan ...	...	...	2 10 5	7 0 0	1 10 0	11 0 5
BRIGHTON... ..	12 10 0	10 10 0	19 0 0	27 0 0	...	69 0 0
CHATHAM & ROCHESTER John Walker... ..	...	...	...	...	1 10 0	1 10 0
EXETER ... R. R. Thom ...	...	...	...	...	...	...
	12 10 0	10 10 0	22 0 5	34 0 0	3 0 0	82 0 5

PRESBYTERIES, &c.	School Fund.	College Fund.	Home Mission.	Foreign Mission.	Synod Fund.	Totals.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Presbytery of London—continued.						
Brought forward...	12 10 0	10 10 0	22 0 5	34 0 0	3 0 0	82 0 5
GREENWICH ... A. Saphir...	10 13 1	19 15 6	8 17 8	10 0 2	3 0 0	52 6 5
GUERNSEY ... S. Jeffrey ...	...	...	2 16 0	2 8 6	1 10 0	6 14 6
LONDON—						
Caledonian-road. W. Dinwiddie, LL.B.	3 16 10	8 16 10	35 19 0	21 10 0	6 0 0	76 2 8
Carlton-hill ... Alex. Roberts, M.A.	3 3 0	12 15 0	12 19 0	23 13 5	6 0 0	58 10 5
Chelsea ... T. Alexauder, M.A.	...	...	...	2 6 0	3 0 0	5 6 0
Dalston ... Matt. Davison ...	...	...	...	25 5 9	6 0 0	95 17 2
Hampestead ... Jas. D. Burns, M.A.	14 11 7	25 14 3	24 5 7	5 0 0	...	8 0 0
Harrow-road ... G. C. Scott ...	...	...	3 0 0	2 0 0	...	33 8 6
John Knox ... William Keedy ...	...	10 8 0	4 18 6	12 2 0	6 0 0	406 13 11
Marylebone ... W. Chalmers, M.A.	9 3 6	41 3 5	41 12 0	302 15 0	12 0 0	469 8 3
Regent-square ... Jas. Hamilton, D.D.	47 17 11	129 0 0	141 19 7	138 10 9	12 0 0	59 6 11
River-terrace ...	6 11 4	15 18 9	15 15 4	15 1 6	6 0 0	5 15 0
Southwark ... Jos. Fisher ...	4 0 0	1 15 0	...	...	...	80 15 3
Trinity ... William Ballantyne	7 8 6	26 4 5	14 7 3	28 15 1	4 0 0	1 10 0
MAIDSTONE ...	...	...	...	...	1 10 0	1 2 4
MILLWALL ... William Edmonds...	...	1 2 4	...	...	...	22 10 0
PORTROUTH ... Jas. Stewart, M.A.	...	6 10 0	9 10 0	5 0 0	1 10 0	28 7 0
SOUTHAMPTON ... Jas. S. Wright ...	3 9 0	3 16 0	9 11 0	5 11 0	6 0 0	...
TIVERTON ... Jno. Hunter ...	...	...	...	...	...	33 5 0
WOLWICH ... Wm. M. Thomson...	4 0 0	8 0 0	7 10 0	10 15 0	3 0 0	69 2 0
MISCELLANEOUS ...	...	69 2 0	...	...	...	...
Presbytery of Newcastle.	127 4 9	390 11 6	355 1 4	642 14 2	80 10 0	1596 1 9
BLYTH ... Jno. Reid, M.A., clerk	...	2 10 0	2 10 0	3 10 0	1 10 0	10 0 0
FALSTONE ... Alex. Anderson ...	2 11 0	1 13 0	2 1 0	2 1 6	1 10 0	9 16 6
GATESHEAD ... Jno. Jeffrey ...	...	2 0 0	...	2 10 0	1 10 0	6 0 0
HENHAM ...	...	0 10 0	...	1 14 0	-1 10 0	3 14 0
NEWCASTLE—						
John Knox's ... P. L. Miller ...	4 0 0	7 14 3	6 10 0	14 0 0	3 0 0	35 4 3
Trinity ...	3 0 0	4 0 0	5 0 0	10 15 0	6 0 0	28 15 0
NORTH SHIELDS ... C. A. Mackenzie	5 0 0	10 0 0	20 0 0	20 0 0	3 0 0	58 0 0
SEATON DELAVAL. John Brown ...	...	1 2 6	1 0 0	1 0 0	1 10 0	4 12 6
SOUTH SHIELDS—						
Laygate ... Sylvester M. McLelland	6 0 0	12 0 0	8 0 0	9 0 0	3 0 0	38 0 0
St. John's ...	3 10 0	3 0 0	2 0 0	6 13 0	3 0 0	18 3 0
SUNDERLAND—						
Monkwearmouth John Black ...	0 11 0	2 0 0	1 10 0	2 0 0	1 10 0	7 11 0
St. George's { J. C. Paterson, D.D., and G. B. Blake,	21 19 0	16 3 9	15 13 0	18 11 1	12 3 0	84 9 10
WARK & HOUSESTEADS Andrew Wilson	...	0 6 2	1 1 0	...	...	1 7 2
Presbytery of Northumberland.	49 11 0	62 19 8	65 5 0	91 14 7	39 3 0	305 13 3
ALNWICK ... A. F. Douglas ...	2 10 0	5 5 6	5 0 0	4 10 0	3 0 0	20 5 6
BAVINGTON & RYALL A. Forsyth...	1 10 0	4 5 6	2 18 8	3 8 3	1 10 0	13 12 5
BIRDHOPE CRAIG... Jas. Brown ...	1 13 4	3 12 9	1 8 5	2 4 6	1 0 0	9 19 0
BRANTON ... Jas. Blyth, M.A., clerk	3 0 0	...	...	3 1 0	1 10 0	7 11 0
CROOKHAM ... Robert B. Waugh...	2 0 0	3 3 6	4 0 0	3 2 0	3 0 0	15 5 6
FELTON ... Alex. Hloy ...	1 7 1	1 9 0	1 15 8	1 1 1	0 15 0	6 7 10
GRANTON ... David Fotheringham	3 13 2	2 2 6	2 7 1	4 17 16	1 10 0	14 10 7
HARBOTTLE ... Samuel Cathcart	2 0 0	1 9 6	1 8 0	2 5 6	1 10 0	8 13 0
LONG FRAMLINGTON... ..	...	...	...	...	...	...
MORPETH ... Jas. Anderson, D.D.	4 2 0	7 2 6	5 12 0	6 15 5	6 0 0	29 11 11
THROPTON ... D. S. Fergus, M.A.	0 15 3	1 7 9	1 2 0	1 10 4	1 10 0	6 5 4
WARRENFORD ... Jas. Bervie ...	1 5 0	1 2 0	1 1 0	1 12 0	1 10 0	6 10 0
WIDDINGTON ... M. Edwards, M.A.	1 0 0	...	1 13 0	1 0 0	...	3 13 0
WOOLER ... Jas. A. Huie ...	3 11 5	0 16 8	3 0 0	2 19 5	3 0 0	13 7 6
RECAPITULATION.	28 7 3	31 17 2	31 5 10	38 7 4	25 15 0	155 12 7
Contributed in the Presbytery of						
Berwick ...	9 5 0	10 2 8	14 18 0	17 18 11	13 7 0	65 11 7
Birmingham...	12 3 0	12 0 0	32 3 7	39 8 11	12 0 0	107 15 6
Cumberland...	2 10 0	2 16 0	8 7 5	8 15 6	7 10 0	29 18 11
Lancashire ...	110 19 3	318 11 1	395 8 8	399 9 0	90 0 0	1314 8 0
London ...	127 4 9	390 11 6	355 1 4	642 14 2	80 10 0	1596 1 9
Newcastle ...	46 11 0	62 19 8	65 5 0	91 14 7	39 3 0	305 13 3
Northumberland ...	28 7 3	31 17 2	31 5 10	38 7 4	25 15 0	155 12 7
Miscellaneous ...	...	...	12 11 0	138 4 6	...	150 15 6
Legacy of the late Miss Hudson, Morpeth	...	47 16 0	47 16 0	...	...	95 12 0
Interest ...	5 14 0	...	20 7 8	222 11 8	...	248 13 4
Students' Fees ...	...	19 19 0	...	...	...	19 19 0
Gift from Rev. F. Sandeman ...	...	...	...	1000 0 0	...	1000 0 0
Trustees of the late Rev. D. Saudeman .	...	...	...	273 7 3	...	273 7 3
Edinburgh Committee ...	...	...	...	660 15 0	...	660 15 0
Juvenile Fund ...	...	...	...	270 8 0	...	270 8 0
India Mission ...	...	...	...	172 13 7	...	172 13 7
Corfu Mission ...	...	...	...	62 2 6	...	62 2 6
Total ...	342 14 3	896 13 1	983 4 6	1088 10 11	268 5 0	6329 7 9

PRESBYTERIES.	Received per Association.	Received per Collection.	Received Total.	Grants Paid First.	Grants Paid Second.	Grants Paid Total.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Brought forward	31 10 4	130 6 10	161 17 2	58 0 0	57 0 0	115 0 0
Presbytery of London—continued.						
London—continued.						
Dalston	...	...	...	...	...	...
Hampstead	10 0 0	4 11 7	14 11 7	...	...	...
Harrow Road	...	...	...	...	...	...
John Knox	...	...	...	...	...	...
Marylebone	...	9 3 6	9 3 6	...	...	...
Regent Square	36 13 0	11 4 11	47 17 11	...	...	...
River Terrace	...	6 11 4	6 11 4	...	...	...
Southwark (1860)	...	2 0 0	2 0 0	5 0 0	5 0 0	10 0 0
„ (1861)	...	2 0 0	4 0 0	...	...	...
Trinity	3 8 6	4 0 0	7 8 6	...	...	...
Maidstone	...	...	...	...	...	...
Millwall	...	...	...	...	...	...
Portsmouth	...	...	...	...	...	...
Southampton	...	3 9 0	3 9 0	...	...	...
Woolwich	...	4 0 0	4 0 0	...	...	...
Presbytery of Newcastle—						
Blyth	...	...	...	...	...	...
Falstone	...	2 11 0	2 11 0	8 15 0	8 15 0	17 10 0
Gateshead	...	...	...	...	...	...
Hexham	...	...	...	...	...	...
Newcastle—						
John Knox	...	4 0 0	4 0 0	...	...	...
Trinity	...	3 0 0	3 0 0	...	...	...
North Shields	...	5 0 0	5 0 0	...	...	...
Seaton Delaval	...	...	...	...	...	...
South Shields—						
Laygate	...	6 0 0	6 0 0	...	...	...
St. John's (1860)	...	2 0 0	2 0 0	5 0 0	5 0 0	10 0 0
„ (1861)	...	1 10 0	3 10 0	...	...	...
Sunderland—						
Monkwearmouth	...	0 11 0	0 11 0	...	...	...
St. George's (1860)	...	10 18 0	10 18 0	...	...	...
„ (1861)	...	11 1 0	21 19 0	...	...	...
Wark and Housesteads	...	...	...	...	...	...
Presbytery of Northumberland—						
Alnwick	1 0 0	1 10 0	2 10 0	...	...	...
Bavington and Ryall	...	1 10 0	1 10 0	6 0 0	6 0 0	12 0 0
BirdhopeCraig	...	1 13 4	1 13 4	...	...	...
Branton	...	3 0 0	3 0 0	5 0 0	5 0 0	10 0 0
Crookham	...	2 0 0	2 0 0	5 0 0	5 0 0	10 0 0
Felton	...	1 7 1	1 7 1	5 0 0	5 0 0	10 0 0
Glanton (1860)	...	1 16 2	1 16 2	5 0 0	5 0 0	10 0 0
„ (1861)	...	1 17 0	3 13 2	...	...	...
Harbottle	...	2 0 0	2 0 0	...	...	...
Long Framlington	...	...	...	...	...	...
Morpeth	...	4 2 0	4 2 0	5 0 0	7 0 0	12 0 0
Thropton	...	0 15 3	0 15 3	...	...	...
Warrenford	...	1 5 0	1 5 0	6 0 0	6 0 0	12 0 0
Widdrington	...	1 0 0	1 0 0	...	...	...
Wooler (1860)	...	1 15 0	1 15 0	5 0 0	5 0 0	10 0 0
„ (1861)	...	1 16 5	3 11 5	...	...	...
Donations—						
Dr. Stewart	3 3 0	...	3 3 0	...	...	...
Totals	85 14 10	251 5 5	337 0 3	118 15 0	119 15 0	238 10 0

ABSTRACT.

	RECEIPTS.	PAYMENTS.
	£ s. d.	£ s. d.
To Balance from last year	278 4 10	...
„ Collections and Subscriptions	337 0 3	...
„ Interest from Bank	5 14 0	...
By Grants as per total above	...	238 10 0
„ Expenses connected with Queen Square	...	34 16 9
„ Printing, Postage, and Sundries	...	2 11 6
„ Balance in hand	...	345 0 10
	£620 19 1	£620 19 1

Audited and found correct

L. D. B. MACKAY.

HOME MISSION FUND.

Treasurer's Account for 1861.

	Collections and Subscriptions received.				Grants paid.			
	£	s.	d.	£ s. d.	£	s.	d.	£ s. d.
PRESBYTERY OF BERWICK-ON-TWEED—								
Ancroft Moor	1	2	6		30	0	0	
Belford	1	18	0		7	0	0	
Berwick	1	10	0		—	—	—	
Etal	3	13	6		—	—	—	
Horncliffe	1	7	0		16	0	0	
Lowick	2	2	0		15	0	0	
Norham	1	0	0		—	—	—	
North Sunderland	1	5	0		40	0	0	
Tweedmouth	1	0	0		21	12	6	
				11 18 0				129 12 6
PRESBYTERY OF BIRMINGHAM—								
Broad Street, Birmingham	—	—	—		—	—	—	
New John Street, Do.	3	0	0		—	—	—	
Cheltenham	20	14	4		—	—	—	
Dudley	5	0	0		—	—	—	
Eccles	0	15	0		—	—	—	
Hanley	—	—	—		—	—	—	
Smethwick	—	—	—		—	—	—	
Stafford	2	14	3		20	0	0	
				32 3 7				20 0 0
PRESBYTERY OF CUMBERLAND								
Bewcastle	1	0	0		30	0	0	
Brampton	1	0	0		20	0	0	
Carlisle	1	1	0		50	0	0	
Haltwhistle	—	—	—		25	10	9	
Maryport	1	7	5		10	0	0	
Whitehaven	2	14	0		—	—	—	
Workington	1	5	0		—	—	—	
				8 7 5				138 10 9
PRESBYTERY OF LANCASHIRE—								
Bolton	4	0	0		19	9	4	
Bradford	2	0	0		16	0	3	
Chester	2	11	0		—	—	—	
Crewe	2	15	0		21	13	4	
Douglas, Isle of Man	2	0	0		—	—	—	
Leeds	1	0	0		18	10	0	
Canning Street, Liverpool	47	14	6		—	—	—	
St. George's, Do.	24	8	9		—	—	—	
St. Peter's, Do.	27	1	3		—	—	—	
Islington, Do.	20	6	4		—	—	—	
Birkenhead, Do.	47	19	6		—	—	—	
Princes Park, Do.	—	—	—		—	—	—	
Grosvenor Square, Manchester	61	8	0		—	—	—	
St. Andrew's, Do.	44	6	6		—	—	—	
Ancoats, Do.	5	10	1		—	—	—	
Salford, Do.	7	0	0		—	—	—	
Trinity, Do.	52	15	0		—	—	—	
Ramsbottom	—	—	—		—	—	—	
Risley	0	17	0		—	—	—	
Rockferry	11	19	2		—	—	—	
Parkgate	13	1	0		—	—	—	
Sheffield	10	0	0		—	—	—	
Swinton	—	—	—		—	—	—	
Warrington	3	17	7		—	—	—	
Wharton	0	15	0		—	—	—	
Wigan	2	3	0		30	0	0	
				395 8 8				105 12 11
PRESBYTERY OF LONDON—								
Alderney	0	10	0		26	1	10	
Brighton	19	0	0		—	—	—	
Bournemouth	2	10	5		—	—	—	
Greenwich	8	17	8		—	—	—	
Guernsey	2	16	0		—	—	—	
Exeter	—	—	—		45	0	0	
Trinity, De Beauvoir Town, London	14	7	3		—	—	—	
Regent Square, Do.	141	19	7		—	—	—	
River Terrace, Do.	15	15	4		—	—	—	
John Knox's, Do.	4	18	6		—	—	—	
Marylebone, Do.	41	12	0		—	—	—	
Southwark, Do.	—	—	—		—	—	—	
				252 6 9				71 1 0
Carried forward	£703	4	5		£464	18	0	

		Collections and Subscriptions received.		Grants paid.	
		£	s. d.	£	s. d.
Brought forward				464	18 0
Chelsea, London		12	19 0	—	—
Hampstead, Do.		24	5 7	—	—
Carlton Hill, Do.		35	19 0	—	—
Dalston, Do.		—	—	—	—
Caledonian Road, Do.		—	—	—	—
Harrow Road, Do.		3	0 0	—	—
Maidstone		—	—	10	0 0
Millwall		—	—	30	0 0
Portsmouth		9	10 0	—	—
Rochester		—	—	30	0 0
Southampton		9	11 0	—	—
Tiverton		—	—	12	10 0
Woolwich		7	10 0	—	—
			355 1 4		153 11 10
PRESBYTERY OF NEWCASTLE-ON-TYNE—					
Blyth		2	10 0	—	—
Falstone		2	1 0	—	—
Gateshead		—	—	—	—
Hexham		—	—	—	—
Monkwearmouth		1	10 0	—	—
Trinity, Newcastle		5	0 0	—	—
John Knox's "		6	10 0	—	—
North Shields		20	0 0	—	—
Seaton Delaval		1	0 0	—	—
St. John's, South Shields		2	0 0	—	—
Laygate "		8	0 0	—	—
Sunderland		15	13 0	—	—
Wark		1	1 0	40	0 0
			65 5 0		40 0 0
PRESBYTERY OF NORTHUMBERLAND—					
Ainwick		5	0 0	—	—
Bavington and Ryall		2	18 8	7	10 8
Birdhopecraig		1	8 5	—	—
Branton		—	—	—	—
Crookham		4	0 0	—	—
Framlington		—	—	30	0 0
Felton		1	15 8	15	0 0
Glanton		2	7 1	12	7 0
Harbottle		1	8 0	—	—
Morpeth		5	12 0	—	—
Thropton		1	2 0	13	1 7
Warrenford		1	1 0	—	—
Widdrington		1	13 0	35	0 0
Wooler		3	0 0	—	—
			31 5 10		112 19 3
			£902 9 10		£700 7 3

ABSTRACT.

	RECEIPTS.	PAYMENTS.
	£ s. d.	£ s. d.
To Balance from last year	414 19 1	—
Collections, Subscriptions, &c., as per Total above	902 9 10	—
Donations	12 11 0	—
Legacy of the late Miss Hudson, Morpeth	47 16 0	—
Interest per Bank Book	20 7 8	—
By Grants as per Total above	—	700 7 3
Annuity—Rev. Dr. Brown	—	20 0 0
" " A. Mnrdoch	—	20 0 0
" " James Stewart	—	20 0 0
Travelling Expenses	—	6 18 8
Proportion of General Expenses of College, &c., for 1860	—	26 10 0
Printing, Stationery, Postage, &c.	—	14 12 1
Balance	—	589 15 7
	1,398 3 7	1,398 3 7

Examined and found correct.

(Signed)

ROBERT McEWEN.

THOMAS C. MORTON.

TREASURER'S REPORT OF THE HOME MISSION AND SUPPLEMENTAL FUND.

The following is a condensed Statement of the Receipts and Disbursements during the past Year, ending
31st December, 1861.

RECEIPTS.		£	s.	d.
82 Collections		511	14	3
14 Associations		309	3	8
Donations		43	19	6
11 Juvenile Missionary Associations		50	3	5
Legacy of the late Miss Hudson, Morpeth		47	16	0
Interest		20	7	8
		£983 4 6		

DISBURSEMENTS.		£	s.	d.
Presbytery of Berwick-on-Tweed		129	12	6
„ Birmingham		20	0	0
„ Cumberland		138	10	9
„ Lancashire		105	12	11
„ London		153	11	10
„ Newcastle-on-Tyne		40	0	0
„ Northumberland		112	9	3
Annuities		60	0	0
Travelling Expenses		6	18	8
Proportion of General Expenses of College &c., for 1860		26	10	0
Printing, Stationery, Postage, &c.		14	12	1
		£808 8 0		

The Receipts, compared with those of 1860, show a decrease of £44 13s. 4d.

Congregational Collections show an increase of three in the number made, and of £2 15s. 3d. in the amount.

Congregational Associations show a decrease of one in the number contributing, and of £13 9s. 10d. in the amount.

Donations show an increase of £1 15s. 6d.

Juvenile Missionary Associations.—Eleven, being one more than last year, have contributed, with an increase of £11 2s. in the amount.

The Disbursements are £19 4s. 1d. over those of 1860.

ROBERT BARBOUR, *Treasurer.*

FOREIGN MISSION FUND.—IN ACCOUNT WITH THE TREASURERS.

Dr.

From March 17th, 1861, to March 31st, 1862.

Cr.

To CHINA—	£	s.	d.	£	s.	d.
Missionaries' Salaries, viz.:						
Rev. W. C. Burns . . .	250	0	0			
Rev. Carstairs Douglas. . .	250	0	0			
Rev. George Smith, £250 less reserved 1855 and 1860, through misin- terpretation of his ac- counts, £95 . . .	155	0	0			
Rev. Alexander Grant . . .	250	0	0			
Rev. W. S. Swanson . . .	310	0	0			
Rev. H. L. Mackenzie . . .	250	0	0			
Dr. John Carnegis £200, less contributed by London Missionary Society, £100 . . .	100	0	0			
				1565	0	0
Rev. W. S. Swanson, balance of 1860 . . .	29	0	0			
Rev. H. L. Mackenzie do. . .	45	0	0			
				74	0	0
Mission Expenses at Amoy:— Dollars.						
Gospel Boat, Boatmen, and tear and wear . . .	387	77				
Passage of Mr. Mac- kenzie and Agents to Swatow . . .	34					
Tracts for Swatow . . .	51	66				
Ditto Amoy . . .	37	15				
Salaries of Teachers . . .	273					
Preachers, Students, Chapel Expenses . . .	1518	16				
Balance of Outlay on Buildings, after ex- hausting Building- Fund . . .	171	18				
				Dollars 2472	92	or 535 0 0
Mission Expenses at Swa- tow, so far as drawn for						22 17 0
CORFU—						
Salary of Rev. W. Charteris . . .						210 0 0
CHARGES—						
Proportion of Printing Annual Accounts, Messenger, Rent, &c. . .	56	7	6			
Printing Annual Report and Cards . . .	25	0	1			
Printing Occasional Papers . . .	7	5	0			
Sundry Small Charges . . .	3	8	10			
					92	1 5
Balance at Bankers . . .					554	3 5
				£3053	1 10	

	£	s.	d.	£	s.	d.
By Balance from last year . . .				560	11	9
Amounts received from following sources:—						
75 Church Collections . . .	571	7	0			
16 Associations . . .	322	3	4			
Sundry Donations . . .	63	10	7			
Sabbath School and Ju- venile Missionary Asso- ciations . . .	99	12	0			
				1056	12	11
Donations from G. S. Brodie, Esq., and Friends	200	0	0			
Thomas MacClure, Esq. Belfast . . .	20	0	0			
				220	0	0
Juvenile Fund . . .				270	8	0
Edinburgh Committee, for Salaries of Rev. C. Douglas, and Rev. G. Smith . . .	500	0	0			
Towards Dr. Carnegie's Salary . . .	128	0	0			
For Native Evangelists . . .	32	15	0			
				660	15	0
Subscriptions received for Corfu . . .				62	2	6
Interest . . .	25	0	0			
Ditto on Scotch Bond . . .	107	7	3			
Dividends on India Stock . . .	90	4	5			
				222	11	8

NOTE.—Property held by the Committee:—

£3,000 in Scotch Bond,
part of the late Rev. D.
Sandeman's Legacy.
£2483 5s. 8d. India 5 per
Cent. Stock, purchased
with the following:—
£913 19s. 11d., Balance
of late Rev. D. Sande-
man's Legacy.
£637 4s., Balance of
late Miss Palmer's
Legacy.
£45, late Mrs. Chry-
stal's Legacy.
£1000, A Gift from
Rev. Frederick Sande-
man.

£3053 1 10

H. M. MATHESON, }
JAMES E. MATHIESON, } Treasurers.

Examined and found correct,

JAMES WATSON, }
GEORGE HENDERSON, } Auditors.

INDIA MISSION FUND, IN ACCOUNT WITH THE
TREASURERS.

Dr.

Cr.

	£ s. d.
To Outfit and Passage Money to Calcutta, for Behari Lal Singh	97 5 5
„ Preliminary Expenses at the New Station	100 0 0
„ Balance at Bankers'	465 6 7
	£662 12 0

	£ s. d.
By Balance from last year	489 18 5
„ „ „ Young Men's Missionary Association	18 9 9
„ Amounts received from	
Six Associations	£111 12 6
„ One Collection	7 1 6
„ Sabbath Schools, and sundry Donations	12 9 10
	134 3 10
„ Interest	20 0 0
	£662 12 0

H. M. MATHESON, }
JAMES E. MATHIESON, } *Treasurers.*

Examined and found correct.

JAMES WATSON, }
GEO. HENDERSON, } *Auditors.*

March 31st, 1862.

MISSION BUILDINGS FUND, IN ACCOUNT WITH THE
TREASURERS.

Dr.

Cr.

	£ s. d.
To Bills drawn for erection of Mission Houses	261 0 0
	£261 0 0

	£ s. d.
By Balance from last year	257 7 0
„ Interest	3 13 0
	£261 0 0

H. M. MATHESON, }
JAMES E. MATHIESON, } *Treasurers.*

Examined and found correct.

JAMES WATSON, }
GEO. HENDERSON, } *Auditors.*

March 31st, 1862.

REPORT OF THE TREASURER OF THE COLLEGE FUND,
1861.

THE income for last year was £905 15s. 9d.; that for the year just closed is £973 14s. 2d., arising from the following sources, namely:—

Collections	£383 15 0	against, in 1860,	£385 13 0
Associations	211 2 10	”	” 263 3 0
Subscriptions and Donations	219 4 0	”	” 197 1 0
Legacy	47 16 0	”	” 74 15 9
Amounts received from other schemes for Rent and General Expenses, and Rent from Presbytery and Young Men's Societies' Union, after deducting £20 paid towards removal expenses of 1857	89 3 1	”	” 61 10 0
Students' Fees	19 19 0	”	” 13 13 0
Sabbath School	2 14 3	”	”
	<u>£973 14 2</u>		<u>£905 15 9</u>

The expenditure for 1861—exclusive of the £20 deducted from Receipts, as above—has been £1,046 13s. 9d.; and it will be perceived that the balance in hand, as at the 31st of December, is £375 10s. 11d., after thus further defraying part of the removal expenses of 1857, leaving still due on this head about £65, to liquidate which special donations are solicited. It will also be seen that the balance of this year is £72 19s. 7d. less than that of last year.

The circumstance of the Annual Collection taking place in November causes this account to show a balance as at the end of the year; but this, in itself, is insufficient for the requirements of the year, being necessarily reduced, after Lady-day, by at least £270, and becoming at Midsummer wholly exhausted; thus rendering it necessary to have recourse to a loan in order to meet the claims which fall due between that time and the period for making the annual collections. It is therefore hoped that the friends of the College will, in the meantime, increasingly exert themselves to aid the fund, through Church associations and otherwise.

ARCHIBALD T. RITCHIE, *Treasurer.*

London, 26, Poultry, E.C., 4th April, 1862.

THE COLLEGE FUND IN ACCOUNT WITH THE
TREASURER.

Dr.

Cr.

	£ s. d.		£ s. d.
To Professors' Salaries	800 0 0	By Balance at last audit	418 10 6
„ Rent, Taxes, Housekeeping, &c. (after deductions)	127 3 4	„ Amounts received this year from the Presbytery of—	
„ Amount paid Johnstone and Jeanes on account of removal expenses of 1857	20 0 0	Berwick	£10 2 8
„ Printing, Advertising, and sundry incidental charges	22 9 4	Birmingham	12 0 0
	969 12 8	Cumberland	2 16 0
„ Balance as at the 31st Dec., 1861	375 10 11	Lancashire	318 11 1
		London	390 11 6
		Newcastle	62 19 8
		Northumberland	31 17 2
			828 18 1
		„ Students' Fees	19 19 0
		„ Legacy from the late Miss Hindson, of Morpeth	47 16 0
	<u>£1,345 3 7</u>		<u>£1,345 3 7</u>

Audited and found correct.

JOHN THOMSON,
ALEXANDER WEBSTER, } *Auditors appointed by the Synod.*

ARCHIBALD T. RITCHIE, *Treasurer.*

London, April 15th, 1862.

SCHOLARSHIPS FUND.

In Account Current with Archibald T. Ritchie, Treasurer.

Dr.

Cr.

1861.			
April 25 {	To paid Mr. Jno. Prentice		
May 17 {	in full of £20 scholar-		
	ship, last session ...	15 0 0	
1862.			
April 10	„ paid Mr. Dav. Gordon,		
	in sundry payments,		
	the whole of his scholar-		
	ship for this session .	40 0 0	
„	„ paid Mr. J. T. C.		
	Gullan, in three pay-		
	ments, to account a		
	scholarship of £40 for		
	this session . . .	30 0 0	
„ 21	„ balance carried to		
	credit of next year's		
	account . . .	35 14 9	
		<u>£120 14 9</u>	

1861.			
April 4	By balance from the pre-		
	vious year's transac-		
	tions, as per account .	18 1 7	
1862.			
April 21	„ amount received this		
	year on account of		
	scholarships. . .	102 13 2	
		<u>£120 14 9</u>	

London, April 21st, 1862.

ARCH. T. RITCHIE, Treasurer.

THE SYNOD FUND OF THE PRESBYTERIAN CHURCH IN ENGLAND.

In Account with George Duncan, Treasurer.

Dr.

Cr.

	£	s.	d.
1861.			
January 1.			
To balance due to the Treasurer . .	13	11	1
April.			
To Travelling Expenses of			
Members to Meeting of			
Synod at Liverpool:—			
Presbytery of—			
Berwick . . .	£35	8	7
Birmingham . . .	8	3	0
Cumberland . . .	9	14	6
Lancashire . . .	7	3	0
London . . .	44	1	0
Newcastle . . .	35	7	6
Northumberland . . .	28	2	0
Professors Lorimer			
& M'Crie . . .	5	0	0
	172	19	7
„ Salary and allowance to Synod			
Clerk . . .	25	0	0
„ Printing, Stationery (1860 and			
1861), and sundry expenses con-			
nected with meeting of Synod,			
1861 . . .	28	9	1
„ Expenses of deputation to Free			
Church of Scotland . . .	15	6	2
„ Expenses of deputation to Irish			
Presbyterian Church . . .	5	15	3
„ Expenses of deputation to United			
Presbyterian Church . . .	6	4	0
„ Balance in hand . . .	0	19	10
	<u>£268</u>	<u>5</u>	<u>0</u>

	£	s.	d.
1861.			
April.			
By the following sums received			
from the Presbytery of—			
Berwick . . .	13	7	0
Birmingham . . .	12	0	0
Cumberland . . .	7	10	0
Lancashire . . .	90	0	0
London . . .	80	10	0
Newcastle . . .	39	3	0
Northumberland . . .	25	15	0
	<u>£268</u>	<u>5</u>	<u>0</u>

London, April 16th, 1862.

GEORGE DUNCAN, Treasurer.

IMPORTANT FAMILY MEDICINE.



CAMOMILE PILLS,

THE

MOST CERTAIN PRESERVER OF HEALTH,

A MILD, YET SPEEDY, SAFE, AND

EFFECTUAL AID IN CASES OF INDIGESTION,

AND ALL STOMACH COMPLAINTS,

AND, AS A NATURAL CONSEQUENCE,

A PURIFIER OF THE BLOOD, AND A SWEETENER OF THE WHOLE SYSTEM.

INDIGESTION is a weakness or want of power of the digestive juices in the stomach to convert what we eat and drink into healthy matter, for the proper nourishment of the whole system. It is caused by everything which weakens the system in general, or the stomach in particular. From it proceed nearly all the diseases to which we are liable; for it is very certain, that if we could always keep the stomach right we should rarely die by old age or accident. Indigestion produces a great variety of unpleasant sensations: amongst the most prominent of its miserable effects are a want of, or an inordinate, appetite, sometimes attended with a constant craving for drink, a distension or swelling of enlargement of the stomach, flatulency, heartburn, pains in the stomach, acidity, unpleasant taste in the mouth, perhaps sickness, rumbling noise in the bowels: in some cases of depraved digestion there is nearly a complete disrelish for food, but still the appetite is not greatly impaired, as at the stated period of meals persons so afflicted can eat heartily, although without much gratification; a long train of nervous symptoms are so frequent attendants, general debility, great languidness, and incapacity for exertion. The minds of persons so afflicted frequently become irritable and desponding, and great anxiety is observable in the countenance; they appear thoughtful, melancholy, and dejected, under great apprehension of some imaginary danger, will start at any unexpected noise or occurrence, and become so agitated that they require some

time to calm and collect themselves; yet for all this the mind is exhilarated without much difficulty; pleasing events, society, will for a time dissipate all appearance of disease; but the excitement produced by an agreeable change vanishes soon after the cause has gone by. Other symptoms are, violent palpitations, restlessness, the sleep disturbed by frightful dreams and startings, and affording little or no refreshment; occasionally there is much moaning, with a sense of weight and oppression upon the chest, nightmare, &c.

It is almost impossible to enumerate all the symptoms of this first invader upon the constitution, as in a hundred cases of *Indigestion* there will probably be something peculiar to each; but, be they what they may, they are all occasioned by the food becoming a burden rather than a support to the stomach; and in all its stages the medicine most wanted is that which will afford speedy and effectual assistance to the digestive organs, and give energy to the nervous and muscular systems,—nothing can more speedily or with more certainty effect so desirable an object than *Norton's Extract of Camomile Flowers*. The herb has from time immemorial been highly esteemed in England as a grateful anodyne, imparting an aromatic bitter to the taste, and a pleasing degree of warmth and strength to the stomach; and in all cases of indigestion, gout in the stomach, windy colic, and general weakness, it has for ages been strongly recommended by the most eminent practitioners as very useful and beneficial.

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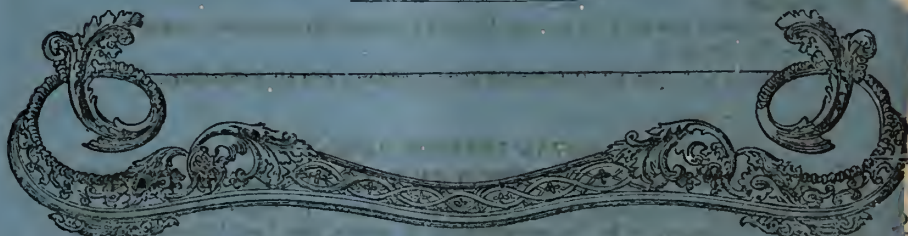
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